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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LV.

What is forbidden in the ninth commandment is to be the subject of the present lecture. "The ninth commandment, according to our Catechism, forbiddeth whatsoever is prejudicial to truth, or injurious to our own and our neighbour's good name."

Although in treating of the precept now before us, the arrangement adopted has been to consider separately, its requisitions and its prohibitions, yet in speaking of the former, the latter has been in a measure anticipated. This anticipation, which it was not easy to avoid, is attended with this advantage, that of the two parts into which the answer now to be discussed is divided; namely, the violations of truth, and the injury of our own and our neighbour's good name, the latter has received so much attention, that a separate consideration of it does not seem necessary. What farther notice it may require, will fall under some of the particulars embraced in the series which will be laid before you. In pursuing this series, I will speak:

1. Of whatsoever is prejudicial to truth in *courts of justice*. The awful sin of *perjury*, as it involves the crime of *profaneness* as well as of *falsehood*, was treated of in our lecture on the third commandment; and it was also noticed, with a distinct reference to *witness bearing*, in the close of our last lecture. But in courts of justice, in our country, there are not only witnesses, but judges, jurors, and attorneys: And of these, the judges as well as the jurors, always act under the solemnity and responsibility of an official oath. The judge or magistrate, therefore, who pronounces a *sentence*, or gives instruction to a jury, contrary to what he knows to be law and justice, violates his official oath, and is really guilty of perjury, as well as of an act of gross injustice to the person, property, or good name of his neighbourhood. Nor is he scarcely less guilty, if he neglects to do all in his power to prevent, or detect, the suborning of false witnesses, or the false swearing of witnesses not suborned. In like manner, the juror who knowingly gives, or consents to a false verdict, breaks his oath, as well as incurs the guilt of doing injustice to his neighbour. The attorney, also, who labours to gain a cause which he knows to be altogether unjust, or to clear a culprit whom he knows to be guilty, is chargeable with a palpable and shameful disregard to truth. I do not say that an attorney may not lawfully appear as the friend and protector of a guilty party, to prevent his being punished beyond his desert. This

is often an important service, and is what reason, as well as law, will approve. But it is no valid apology which is frequently made by those who endeavour entirely to clear the guilty, knowing them to be such, that the attorney identifies himself with his client; and that as the client would doubtless, if he acted for himself, endeavour to escape all penalty, or to gain his cause although he knew it to be unjust, therefore the attorney, who acts for him, should do the same. The truth is, that supposing a wrong-doer to have become right minded, he would not himself seek to escape the penalty of the law, or to pervert it to the injury of his neighbour; and he who assists an offender to do so, is what the scripture denominates "a partaker of another man's sin." Equally futile is the allegation, that the pleas on the opposite sides of a litigated question are to be made as plausible as their advocates severally can render them, and that thus the exact truth will be most likely to be clearly seen: for it is notorious, that an able and eloquent advocate may, and often does, make the worse appear the better cause, and that substantial injustice is the result.

2. *The uttering of known falsehood, with an intention to deceive,* is a manifest and palpable violation of the precept we consider. The kinds of falsehood which fall under this particular, and the degrees of criminality which they severally involve, are very various. A deliberate lie is more sinful than one into which a man is surprised by sudden fear, or by a strong desire to escape some unwelcome consequence of speaking the truth; although in both instances the liar is without excuse. In like manner, a malicious lie, intended to do injury to our neighbour, or one which from any cause is likely to be followed by serious evils, is more aggravated than one which involves none of these consequences, and is principally injurious to the falsifier himself. There are some persons who consider falsehoods told in jest as innocent. This is by no means to be admitted—Truth is a thing too sacred to be sported with. Of officious lies, something was said in the last lecture. But I feel constrained to add here, that physicians, who by falsehood make their patients believe they are recovering, or likely to recover, when they know that the sick are sinking to the grave, are chargeable with grievous and wicked simulation. While hope is entertained by the physician, he may and ought to cherish it in his patient. But when he has no hope, he acts with cruel falsehood, if both the sick individual and his relations and friends are not, in a discreet and tender manner, apprized of the truth. With a knowledge of it, the most important interests, both temporal and eternal, may be connected; and to these no other considerations can be a counterbalance.

Under this particular, also, I must warn you, my young friends, against ever indulging in the fashionable, but most unchristian practice, of falsely denying yourselves to be at home, when inquired after by a friend or a stranger. Such inquiry is a courtesy, which we are bound to reciprocate, if we are not actually so engaged as to forbid it; and if we are, a kind and frank statement of the fact, will give no offence to a reasonable person; and it is better to offend the unreasonable, than to violate truth ourselves, or to teach domesticks to lie, by putting a falsehood into their mouths.

It has been inquired, whether an individual who makes a promise which he fully intended to fulfil when he made it, but refuses to do so in consequence of something occurring which he did not know or anticipate when he promised—whether such an individual is to be considered as telling a lie? I answer, that when we do all in our

power to fulfil a promise, but are prevented by the providence of God, or by any insurmountable obstacles, we are clearly not guilty of falsehood; for every promise must be supposed to have been made subject to these contingencies. If however our best endeavours have not been used to fulfil every lawful and proper promise, failure always involves guilt—*much*, if no attempt has been made; *less*, if the attempt was not sufficiently earnest and persevering. Farther—when a promise has been made with a sincere intention to perform it, occurrences may take place which would have prevented our promising, if we had foreseen them; and which every reasonable person will admit, should have prevented us at first, and ought to absolve us afterward. All such cases however ought to be very clearly marked. A conscientious man will choose, in all but extreme cases, to fulfil even an indiscreet promise, unless the party to whom it has been made will consent to release him: and if the promise relate to property, and is not plainly unlawful or impracticable in itself, the obligation to fulfil ought to be considered as indispensable, unless he to whom it was made will grant a free release. The Psalmist gives it as a discriminating feature in the character of a good man, that "he sweareth to his hurt, and changeth not."

The expression of a purpose, or intention, is not binding, if on reflection we see reason to change our purpose. Yet even here, the duty we owe to ourselves should render us cautious. The man who is observed frequently to change his mind, after he has declared it, although it be in regard to things not important in themselves, will acquire a character for levity, or versatility, which will exceedingly diminish his respectability and influence. He who would have the greatest weight of character, must keep most of his intentions to himself, till he has the fairest prospect of carrying them into effect.

(*To be continued.*)

WITHERSPOON ON REGENERATION.

(*Continued from p.* 66.)

Of the Degree of Sorrow for Sin in true Penitents.

There is often as great, or, perhaps, it may be safely said there is often a greater degree of terror in persons brought under occasional convictions, which are afterwards fruitless, than in others, in whom they are the introduction to a saving change. It is probable that the horror of mind which possessed Cain after his brother's murder, was of the most terrible kind. It is probable that the humiliation of Ahab, after he had caused Naboth to be destroyed by false evidence, and was threatened with a dreadful visitation, was exceeding great. It is probable that the mere passion of fear in either of these criminals was equal, if not superior, to the fear of any true penitent recorded in scripture. It is the principle that distinguishes their nature. It is the differing principle that produces opposite effects. The one is alarmed and trembles through fear of wrath from an irresistible and incensed God; the other is truly sensible of sin in all its malignity, and fears the sanction of a righteous, but violated law. The one feels himself a miserable creature; the other confesses himself a guilty sinner. The one is terrified, and the other is humbled.

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Would any know, therefore, whether their sorrow for sin hath been to the requisite degree, let me intreat them to suffer conscience to answer honestly to the following interrogatories. Has your conviction of sin been such as to make

you abhor and hate it in every form? Hath it been such as to make you resolve upon a thorough and perpetual separation from your once beloved pleasures? Does it make you ready to examine the lawfulness of every pursuit, and to abstain even from every doubtful or suspected practice? Is there no known sin that you are desirous to excuse or palliate, studious to conceal, or willing to spare? Remember this necessary caution of our Saviour: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."* Is there no sin, however long practised, or however greatly delighted in; is there no sin, however gainful or honourable, but you desire liberty from its enslaving power, as well as deliverance from its condemning guilt? Is there no part of the law of God, of the duty and character of a Christian, however ungrateful to a covetous heart, however despised by a scorning world, but you acknowledge its obligation? Would you, indeed, rather be holy than great? Do you rather choose persecution with the people of God, than to enjoy the pleasures of sin for a season? See what terms Christ makes with his disciples: "If any man will come after me, let him deny himself, and take up his cross, and follow me: for whosoever will save his life shall lose it, and whosoever will lose his life, for my sake, shall find it."†—Upon the whole, instead of finding fault with the duty or lot of God's children, can you truly say, "O that there were such an heart in me that I could keep his statutes! The law of the Lord is perfectly holy. The paths of the Lord toward me have been infinitely gracious. My heart only is exceeding sinful. O Lord, write thy law in my heart, and put it in my inward parts: give me a new heart and a new spirit, and cause me to walk in thy statutes, and keep thy judgments, and do them."

3. It is an excellent evidence of conviction's being right both in principle and in degree, when the penitent hath a greater fear of sin than of suffering. As the great source of genuine conviction of sin is a sense of its evil in itself, rather than an apprehension of its consequences even in the life to come, there is no way in which this will discover itself more distinctly, than in the views we have of sin, and suffering in the present state. Whether do you grieve most heartily for sin, or for worldly losses? Which of them do you avoid with the greatest solicitude and care? Will not this show what it is that lies nearest your hearts, and hath the dominion there? Will not this show it in a manner that must be convincing even to yourselves, and leave no room to reply? Alas! how heavy a sentence does this carry against many professing Christians? How great their anxiety about the things of time, how little about the concerns of eternity? How carefully will they observe the increase or decrease of their trade and opulence? But how little attention will they pay to the growth or decay of religion in their hearts? They will dread the arts, and fly from the society of a fraudulent dealer, but will suspect no danger while their ears are drinking in the poison of licentious or impure conversation. The loss of a child, or the loss of their substance, oppresses them with sorrow, while even the commission of gross sin, if concealed from the world, produces a reflection scarcely felt, and speedily forgotten.

* Matt. v. 29, 30. † Matt. xvi. 24.

I have said, indeed, above, that all persons are not equally susceptible of violent emotions of any kind. But what shall be said of the same persons, who have the strongest passions on every other subject, and nothing but coldness and indifference in matters of religion? What shall be said of the same persons, who are easily and deeply affected with all temporal sufferings, and yet are but very slightly affected with a sense of the evil of sin? Whose tears flow readily and copiously over a dying friend, but have no tears at all to shed over a dying Saviour? Does this at all correspond with the description given by the prophet, "of mourning as for an only son?" In which penitential sorrow is compared to the most severe and exquisite of all human calamities. I must, however, observe, that temporal sufferings are ordinarily attended and aggravated by sensible images, and are also sometimes sudden and unexpected, on both which accounts they may more powerfully call forth the expressions of sorrow and sympathy. But it is not difficult to judge which of them dwells most heavily upon the mind, which of them would be first avoided by the deliberate choice of the heart. Every true penitent does certainly see sin to be the greatest of all evils, and will discover this by comparison with all the other evils of which he hath at present any knowledge or experience.

4. I shall only mention one other evidence of conviction's being to a proper degree, which is when a sense of the evil of sin is still growing, instead of diminishing. This will be found essentially to distinguish a sense of the evil of sin in itself, from a mere terror of God's power in taking vengeance on the sinner. Time gradually weakens the one, but knowledge, and even the mercy of God, continues to increase the other. When a sinner is brought under great convictions, it is a state so painful and distressing, that it cannot continue long. Some kind of peace must of necessity succeed. Either he stifles his convictions, hides the danger by shutting his own eyes, and returns to his former security and licentiousness of practice; or he does some things for a time, to quiet the cries of conscience, and lay a foundation for future peace; or, lastly, he returns to God through Christ, by true repentance, and continues to serve him in newness of life.

The first of these cases needs no illustration; the sense of sin in all such persons being not so properly weakened as destroyed. In the second, the sinner is under great restraints for a season, but, when the terror is over, his obedience and diligence is immediately relaxed. This shows plainly, that he had no sincere or cordial affection to the law of God, but was afraid of his power. It shows that his convictions never were of a right kind, and, therefore, it is no wonder their strength should decay. But, in every true penitent, a sense of sin not only continues, but daily increases. His growing discovery of the glory of God points out more clearly to him his own corruption and depravity, both in its quantity and its malignity, so to speak. The very mercies of God, whatever delight or sweetness they afford, take nothing away from his sense of the evil of his doings, but rather melt him down in penitential sorrow. They serve to cover him with confusion at his own unworthiness, and to fill him with wonder at the divine patience and condescension.

The first work of a convinced sinner is, to mourn over the gross enormities of a profligate life, or a life devoted to worldly pursuits. And his continued employment after conversion is, to resist and wrestle with that inherent corruption which was hidden from his view before, but becomes daily more and more sensible. So true

is this, that I have known many instances in which the most genuine expressions of self-abasement happening to fall from aged experienced Christians, have appeared to others as little better than affectation. They were not able to conceive the propriety of these sentiments, which long acquaintance with God and with ourselves doth naturally and infallibly inspire.

From these remarks, let me beg the reader to judge of the reality and progress of the spiritual life. Does your sense of the evil of sin not only continue, but grow? Do you now see sin in many things which you never suspected before? Do you see more of the boldness, ingratitude, and sottish folly of sinners and despisers of God? Are you daily making new discoveries of the vanity, sensuality, and treachery of your own hearts? Be not discouraged at it, but humbled by it. Let it empty you of all self-esteem and self-dependence, and give you a higher relish of the gospel of peace. The substance of the gospel is "salvation to the chief of sinners, by the riches of divine grace, and the sanctification of your polluted natures by the power of the Holy Ghost."

As I would willingly give as much information and instruction as possible, I shall, before quitting this part of the subject, speak a few words of a pretty extraordinary opinion to be found in some of the practical writers of the last age. It is, that genuine conviction, and the soul's subjection to God, ought to be carried so far in every true penitent, as to make him willing, satisfied, and, some say, even "pleased," that God should glorify his justice in his everlasting perdition. This is so repugnant to nature, and to that very solicitude about our eternal happiness, by which the conscience is first laid hold of, that it appears to be utterly impossible. There have been many to whom this requisition has given inexpressible concern, has been a daily snare to their conscience, and an obstruction to their peace. There is such an inseparable connexion between our duty and happiness, that the question should never have been moved; but, for the satisfaction of those who may have met, or may still meet with it in authors, otherwise deservedly esteemed, I shall make some remarks which I hope will either explain it in a sound sense, or show it to be at bottom false.

Men do often differ more in words than in substance. Perhaps what these authors chiefly mean, is no more than what has been explained above at considerable length, viz. That the sinner finds himself without excuse, his "mouth is stopped," he seeth the holiness of the law, he confesseth the justice of the sentence, he quits every claim but mercy. Thus he may be said to absolve or justify God, though he should leave him to perish for ever. So far, I apprehend, it is undeniably just; otherwise, the very foundation of the gospel is overthrown, and salvation is not "of grace," but "of debt." If we impartially examine the word mercy, and the many strong declarations in scripture of our obligations to God for the gift of eternal life, we shall find that they cannot, consistently, imply less, than that the sinner "deserved," and was liable, to "eternal death."

But to carry the thing farther, and to say that the penitent must be pleased and satisfied with damnation itself, as he is pleased with suffering in another view, as it is his heavenly Father's sanctified rod, appears to me to be at once unnatural, unreasonable, unlawful, and impossible. It is plainly contrary to that desire of our own happiness which is so deeply implanted in our natures, and which seems to be inseparable from a rational creature. No such thing is, either directly or consequentially, assert-

ed in the holy scriptures, which so often urge us to a due care of our own best interests. "Wherefore, says the prophet, do you spend your money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me, hear, and your souls shall live, and I will make an everlasting covenant with you, even the sure mercies of David."* Further, the proposition seems to me necessarily to imply an impossibility in itself. For what is damnation? It is to be for ever separated from, and deprived of, the fruition of God. Is this then, a dutiful object either of desire or acquiescence? It is to hate God and blaspheme his name, as well as to be banished from his presence. Can this be tolerable to any true penitent? or is it reconcileable to, or consistent with, subjection to his righteous will? Can any creature be supposed to please God, by giving up all hope of his favour? Or is it less absurd than "disobeying" him from a sense of "duty," and "hating" him from a principle of "love?"

We must, therefore, carefully separate the acknowledgment of divine justice, and most unconditional subjection to the divine sovereignty, from an absolute despair, or giving up all hope in the divine mercy. We have a very beautiful scripture instance of humble, yet persisting importunity, in the woman of Canaan, who met with many repulses, confessed the justice of every thing that made against her, and yet continued to urge her plea. Neither is there any difference between the way in which she supplicated of the Saviour a cure for her distressed daughter, and the way in which an awakened sinner will implore from the same Saviour more necessary relief to an afflicted conscience. "And behold a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord help me. But he answered and said, it is not meet to take the children's bread and cast it to dogs. And she said, Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt."* I shall conclude with mentioning an instance of a similar character in a foreigner of eminent station, who had been a great profligate, and afterwards became a great penitent.† He composed a little piece of poetry after his conversion, the leading sentiment of which was what I have recommended above, and in his own language was to the following purpose: "Great God, thy judgments are full of righteousness, thou takest pleasure in the exercise of mercy: but I have sinned to such a height, that justice demands my destruction, and mercy itself seems to solicit my perdition. Disdain my tears, strike the blow, and execute thy judgment. I am willing to submit, and adore, even in perishing, the equity of thy procedure. But on what place will the stroke fall, that is not covered with the blood of Christ?"

(To be continued.)

* Isa. lv. 2, 3.

* Matt. xv. 22—28.

† Des Barreaux.

THE PILGRIM.

Vain folly of another age,—
This wandering over earth,
To find the peace, by some dark sin
Banished our household hearth.

On Lebanon the dark green pines
Wave over sacred ground,
And Carmel's consecrated rose
Springs from a hallow'd mound.

Glorious the truth they testify,
And blessed is their name;
But even in such sacred spots
Are sin and wo the same.

Oh, pilgrim, vain each toilsome step,
Vain every weary day;
There is no charm in soil or shrine,
To wash thy guilt away.

Return, with prayer and tear return,
To those who weep at home;
To dry their eyes will more avail,
Than o'er a world to roam.

There's hope for one who leaves with shame
The guilt that lured before,
Remember, He who said "Repent,"
Said also, "Sin no more."

Return, and in thy daily round
Of duty and of love,
Thou best will find that patient faith
Which lifts the soul above.

In every innocent prayer each child
Lisps at his father's knee,
If thine has been to teach that prayer,
There will be hope for thee.

There is a small white church that stands
Beside thy father's grave;
There kneel and pour those earnest prayers
That sanctify and save.

Around thee draw thine own home ties,
And, with a chastened mind,
In meek well-doing seek that peace
No wanderer will find.

In charity and penitence
Thy sin will be forgiven.
Pilgrim! the heart is the true shrine
Whence prayers ascend to heaven.

L. E. L. [*Eclec. Rev.*

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page* 71.)

Berne, Switzerland,
August 26, 1828.

Tuesday.—To-day, being the fair or market day, we found the streets this morning crowded with country people from different parts of the canton. We had a good opportunity of seeing the peasantry in their various costumes. The dress of the Bernese females is quite peculiar: we noticed it yesterday almost as soon as we entered the canton, and now we saw it in all its perfection and variety. The head is covered with a black cap, fitted close to it, from the sides of which project two pieces of net-work, five or six inches broad, like wings, which have a very odd looking appearance. If nothing but the head of the animal could be seen, it might be mistaken for some huge nondescript species of dragon-fly. I supposed these wings to be made of wire; but upon touching one of them upon the head of a little girl, passing through the crowd, I found it composed of horse hair. This kind of millinery lasts a very long time, and I understand passes from generation to generation. The hair under this machine descends in two long plaited queues, which *ought* to reach to the heels to be in fashion; and to effect this, black ribands, of the proper length, are interwoven with the hair. The arms are covered with enormous sleeves of white linen, gathered close to the wrist: black stays—short frocks—red, blue, and white stockings, complete the dress—not to be surpassed by any thing in the *Parisian fashions* or in *Ackerman's Repository*. The dress of the men has nothing about it peculiar.

The city of Berne is interesting on many accounts; and you are not to suppose that, because my notes here are not so full as in other places, we saw but little. Com-

mon, though beautiful objects, have become rather tedious. Our eyes are almost saturated with novelties; and it is often a matter of great gratification, to ascertain that there is nothing worthy of notice near us. Though our visit to Berne was short and hurried, it has left quite a vivid impression on my mind.

Taking an early dinner, we set off for Lucerne. The road is delightful. After riding a few miles, we stopped at a chapel near the way side, to see a curious and celebrated monument, erected to the beautiful Maria Langhans. The little girl who showed us the church, opened a rough kind of trap-door in the pavement, which conceals the tomb. The marble is represented as splitting asunder at the sound of the last trumpet: the mother rises through the fissure, bearing on one arm a little infant, while with the other she pushes aside the fragments of the tomb. The artist has succeeded happily in combining the expressions of pious awe, and hope and surprise, in the beautiful face of the young mother. The whole, which is nearly as large as life, is carved out of a single piece of stone. The impression which this fine piece of sculpture is calculated to produce, is very much weakened by a number of mean and dirty accompaniments. We purchased a good representation of the monument from the guide. Every thing here is converted into an object of gain.

At about seven miles distance from Berne, we passed Hofwyl, the celebrated seminary of Fellenberg. The merits of this highly interesting establishment are well known to all who are devoted to the great and good cause of education. Our party were equally divided, as to the propriety or pleasure of passing a few hours here; and rather than create any disagreeable feeling, I submitted to the disappointment of not examining the arrangements of this manual labour school.

The country through which we passed was full of hills and valleys, all in a good state of cultivation. The Swiss farmers, male and female, we observed sprinkling their grounds with a dark coffee-coloured, odiously perfumed liquid, drained in large casks, from their styes, and the manure heaps of their barn yards. The women are employed in all kinds of agricultural labour. In one instance, we saw two cows dragging a load of hay, under the guidance of a damsel that looked like any thing else but a Chloe. The romance I had attached to females employed in rural life, is entirely dissipated. I never want to see any more shepherdesses. Thus you see, one dream after another of my youthful imagination vanishes, before the "dull realities of life," and by the time I hope to get home, you will find me, I think, a plain, sober, matter-of-fact personage.

The black skull-cap of the Bernese women, with its dragon-fly wings, is now superseded by a large flat circular hat, made of straw, or some other light substance, painted yellow: it has no crown, but is kept in its place by a riband tied under the chin. In almost every canton, the females have a peculiar bonnet, which, if worn by those in any other canton, would be considered an outrage.

Owing to the hilly nature of the country, our progress was but slow, and our coachman was particularly careful of his horses. It is a general remark, that in no country are horses better taken care of than in Switzerland. After mounting any considerable hill, they rest a short time, and the driver takes a loaf of bread out of his pocket, and commonly feeds himself and his nags with a number of slices, before we take a fresh start. This method of giving bread to horses on the road is common,

I believe, all over Europe. We have often noticed it before.

We stopped for the night at an inconsiderable village. The inn, like many of the houses here, is entirely built of wood. The shingles on the roofs are secured by heavy poles laid across them, and are kept in their place by huge stones. After a very frugal supper, we were each shown to a separate chamber in a long gallery, by a chambermaid who could not speak a word of French. Nothing but German was understood in the house. In spite of all my language of signs, I could not make her take off a feather bed, *under* which I was obliged to sleep, instead of a sheet, blanket and counterpane.

Wednesday, Aug. 26.—At an early hour we set off again on the road to Lucerne. A succession of verdant hills and fertile valleys brought us at length to the Lake of Sempach, a sheet of water of considerable extent. The town of Sempach is on the opposite side of the lake. This place you know is celebrated in history for the defeat of Leopold, duke of Austria, in 1386, by the forces of the Swiss confederation. The field where the famous battle was fought, is on a rising ground, and no vestige of it remains. A small chapel is built, it is said, on the spot where Leopold fell.

The approach to Lucerne is very beautiful. The city standing on the borders of a placid lake, with its turrets and spires—the old fashioned wall winding over the neighbouring heights, with its antiquated towers and battlements—produce a strong impression; and Mount Pilatus and Mount Rigi, with the range of prodigious hills which bounded the view immediately before, added not a little to the scene. Our coachman drove us to the Balance, an hotel which turned out quite as rich in comforts as any of the Falcons—the most popular name for good inns here. After dressing for dinner, I took a seat at the window of my chamber, which opened on the water: the evening was charming: the sun had just sunk behind the hills, but the tops of the Rigi and of Mount Pilatus were still glowing with his rays: the music of "Sweet home" from my Genevese box, was flowing into my ear—This was a moment of enthusiasm; but the spell which began to bind my senses was broken by the clanking of chains, and upon looking up, I saw on the opposite side of the river a file of miserable convicts, male and female, returning to prison, after their daily and disgraceful toil in the streets.

Thursday, Aug. 27.—Lucerne is situated at the junction of the river Reuss with the lake of the four forest cantons; the river dividing the town into two parts. One of the most noticeable things are several curious wooden bridges, which connect different portions of the town, separated by the river and the lake. Two of these covered bridges are more than one thousand feet in length. The interior of the roof of one of these, called the Chapel bridge, is decorated with one hundred and fifty-four ancient pictures, representing historical and religious subjects, in a taste characteristic of the times in which they were painted. Near the middle of this bridge, the *Watch Tower* rises out of the lake, and was once a light-house. This gave to the town its name Lucerne, from *lucerna*, the lantern on the top of the tower. Here we noticed a number of wild ducks, sporting in the water.

On the breakfast table this morning, we found a little daily paper, quite common in the principal places in Switzerland: in it the names of all strangers are published, who are then in town. Here we discovered our own names, spelled in a most singular manner, half French, half German, with a

little touch of English. We also noticed in it the arrival of an American friend from the Oberland, and we set off immediately to pay him a visit, but unfortunately we missed each other: his guide we found laid up in bed, with a broken limb, received in crossing one of the mountains.

There are a number of objects here which commonly attract the notice of the tourist. In the Arsenal we saw several ancient and interesting trophies: the coat of mail worn by Leopold at the battle of Sempach—iron collars, full of sharp points, with which the Austrians intended to torture some of their expected captives—the sword of William Tell—and a great variety of ancient armour, with the other curious and horrid machinery of war. Leaving the Arsenal, we ascended a hill, and walked along the outside of the battlements of the city, and then visited in the environs the celebrated monumental Lion, intended to commemorate the massacre of the Swiss guards of Louis XVI. This monument is carved in the side of a living rock, crowned with trees, and represents a colossal lion, nearly thirty feet long, dying amidst weapons of war and armorial bearings. We could scarcely realize that the figure of the animal was much beyond the natural size, so perfect is it in all its proportions; yet the artist must have known but little of natural history, for he has given but four fingers to the paw of the royal beast. In a shop of curiosities, opposite the monument, we purchased among other things, a good representation of this remarkable work.

On our return to town, we stopped at a dirty little chapel, built also as a memorial of the Swiss guards: it contains a privileged altar, covered with silk, embroidered by the dauphiness of France. The walls are filled with many strange votive offerings: here also are two bulls of Pius VII., giving plenary indulgence and other immunities, to those who perform in this place certain religious services. Many of the Catholick church yards are ornamented in a very strange kind of taste. The head boards of the graves are often painted and gilded in a fantastical manner, the figure of the cross being on the top, and from the arms of which there are often suspended, by strings, little carved representations of angels and saints, which dangle loosely in the wind.

The lake of Lucerne is one of the most picturesque and interesting sheets of water in Switzerland —not only on account of its numerous windings, the copious rivers which flow into it, and the majestick mountains by which it is surrounded, but also by the romantick scenes connected with it in history. Mount Pilate rises from the shore to the height of nearly seven thousand feet, and presents a magnificent sight. It is calcareous in its formation, and abounds with animal remains. On the top there was once a deep and dismal pool of water called Mare Infernale, where Pontius Pilate, the Roman Governor of Jerusalem, is said to have drowned himself—this pool is now nothing more than a mud hole. Much has been written on the subject of the supernatural apparitions connected with this lake. The violent storms which sometimes burst over Lucerne, were, by the superstitious, imagined to be the ebullitions of the angry spirit of Pilate issuing from the pool, when any person had the hardihood to disturb its waters. "Such was the credence bestowed upon this legend in the 14th century, that it was expressly prohibited by the government to approach the lake."

Mount Rigi is another interesting feature in the grand scenery

around Lucerne, and it is perhaps more frequently visited by tourists than any other spot in Switzerland. The object in ascending this high mountain, is to witness the effects of the rising and setting of the sun on the extensive range of lofty peaks, the lakes, the valleys, and the plains, in the centre of which it stands. As this day gave promise of a glorious sunset, we determined to spend the evening and night upon the mountain.

On our return to the inn, we fell in with three young South Americans, who were just preparing to make an excursion to the Rigi; and they were not a little gratified to meet with human beings from the other side of the Atlantick, who spake the English language—indeed we all felt as if we were more closely connected together, than with any of the Europeans by whom we were surrounded. We therefore soon became sociable, and determined to visit the summit of the Rigi together. Our travelling carriages we sent on to Zug, a town fifteen or twenty miles distant, expecting to meet them there to-morrow. We soon obtained a boat to convey us on the lake to the town of Weggis, from which the mountain may be ascended by a very good path.

Our excursion on the lake was delightful—the water was clear and placid—the air mild—and the sky unclouded. The banks presented all the variety of slope and precipice; and lofty mountains bounded our vision on every side with solemn grandeur. Many of the boats here are navigated by females, who, in the fanciful costume of the country, singing as they dash their oars in the water, produce, at *a distance*, quite a romantick effect. High above the surface of the water we saw, in a nitch of an almost inaccessible rock, the image of a saint, in an iron cage, to aid the devotions of the pious boatmen. We passed the Gulf of Kussnacht, at the upper end of which Gessler landed, after the sudden storm during which William Tell made his escape from the boat in which the tyrant was conveying him to his castle. The whole of this romantick story is too familiar to need repetition. The ruins of Gessler's castle may yet be seen. After landing at Weggis, we ordered horses, mules, and guides, to ascend the mountain. This little town, which is now scarcely noticed by the traveller, contained, in remote times, the castle of the most noble baron in all Switzerland. In 1795, this district was nearly all swallowed up by a torrent of mud, which descended upon it from the Rigi. The inhabitants were first alarmed by strange rumblings in the air, and upon looking up the side of the mountain, they observed a mass of mud about a mile long, and fifty or sixty feet broad, sliding down upon them; but as it moved slowly, they had time to escape. It continued flowing many days, and, like a stream of lava, it swept before it trees, and houses, and walls, and every obstacle in its course.

After taking some refreshment at the inn, we began to ascend the rugged sides of the mountain, in some parts of which are yet to be seen the effects of the terrible eruption of mud. We passed a number of singular crucifixes, erected at various distances along the side of the path. Small paintings on these crosses represented the Saviour toiling up Mount Calvary. In the first he is represented as bearing his cruel burden with considerable strength. As you ascend the hill, the figures appear more and more languid, and at last he is seen prostrate on the ground, unable to proceed with it any farther. There is also near the path a small chapel, full of *ex-votos*—for this

hill is quite a resort for Catholick pilgrims. Some distance up the mountain we passed through a curious natural arch, formed of immense blocks of breccia or pudding stone, and soon after stopped to rest at an inn near the Cold Baths. The breccia, or pudding stone, of the German naturalists, masses of which lie scattered around us, is a rock composed of fragments of various minerals, united together commonly by a calcareous cement. The Rigi, and the neighbouring mountains, appear to be composed of layers of this rock of different thicknesses, with thin intervening earthy strata. This curious formation must be highly interesting to the intelligent geologist.

Setting off in high glee from the Cold Baths, we soon passed the Staffel, an inn frequented by many travellers to these upper regions, and then arrived at the Culm, or summit of the Rigi, about an hour before sunset. We found here a large concourse of strangers from various parts of the world, all assembled to enjoy the sublimity of the surrounding scene, and now all anxiously watching the slow decline of the cloudless and glorious orb of day. I retired a short distance from the expecting and silent groups of spectators; and as I called home my thoughts, I felt, while gazing from this pinnacle of the earth on the majesty and sublimity of nature, more immediately in the presence of its great Author, than I had ever done before. My first glimpses of the vast expanse spread around me, had an intoxicating effect—but soon the objects before me lost their impression—the villages, the lakes, the rocks, the streams, and the mountains, faded away, and my thoughts hovered over mysteries deeper than the abysses at my feet, and soared to heights beyond the "vast cerulean" spread over my head.

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

MENTAL SCIENCE.

Method of Investigation.

In order to form a proper estimate of mental philosophy, it will be proper to consider the method by which it is to be investigated, before we examine its elements and uses. All correctness of our opinions, and the result of our investigations in this department of knowledge, depend on the method of studying the science. No reliance can be placed on speculations, pursued on assumed theories. Hypotheses may be multiplied to any extent, with which some occasional facts may accord, without ever leading us to examine the science in its proper elements. Preconceived theories and hypotheses are worth very little, in any branch of knowledge. They can have no use except to aid in illustration; and in mental philosophy they are generally mischievous. The whole materials of the science are simple facts, within the reach of every mind, and familiar to every man. It may not be in every man's power to name the facts, to arrange and classify them according to any principle of discrimination, but the facts themselves all must know, because they are subjects of their own consciousness.

The phenomena of mind need not be so abstruse as many have considered them. Mystery and absurdity have so often been associated with pretensions to metaphysical researches, that few think of investigating this department of knowledge. It would be more curious than profitable to trace the hypotheses of ancient and modern philosophy, which have involved the essence, nature, duration and phenomena of mind in mysticism, darkness and folly. It might amuse us to examine the Vedas of the Bramins—the Zendavista of the Parsees—the Stoicism and Pytha-

goreanism of the Greeks,—their emanations and immenations from the soul of the universe, and their resorption into the same,—their transmigrations, with nameless fabulous hypotheses. The systems of Plato, Aristotle and Epicurus, are scarcely more intelligible or rational. In more recent times Descartes, Berkeley and Hume, are fit to be classed with the schoolmen of Greece—and more recent still, we might find theories as foolish and useless as the Zendavista, or Pyrrhonism. But it would subserve no other good purpose, than to illustrate the futility of all hypotheses in the investigation of mind, to collect the number of absurdities which have been heaped upon this subject for ages. Here and there some fragments of truth might be found, among the rubbish that has been accumulating for centuries, and around the absurd speculations of modern Aristotles and Pyrrhos, but they are not worth the trouble of collection and separation.

The only profitable method of studying mental science is to apply rigidly the principle of Bacon, and examine the facts as we find them. The inductive method alone can lead us to accurate knowledge in any branch of philosophy, and it is more emphatically true in the investigations of mind. Lord Bacon said, "all our knowledge is derived from experience." This he established as a maxim, and used it with unprecedented effect. It guided him, and others after him, into unexplored regions of philosophy, and produced a revolution in science. Locke attempted the application of the maxim to mental philosophy, in his "Essay concerning Human Understanding," which formed a new era in mental science. His application of the principle was not completely successful—he did not adhere throughout to the maxim; but had he excluded other subjects, not necessarily connected with that which he proposed to investigate, and preserved throughout his essay the same precision in the use of terms, which he employed in some of his definitions, his work might have been imperishable, and his fame uneclipsed. As it now is, the world is greatly indebted to Locke, for leading the way and attempting the proper method of investigating mental phenomena. Dr. Reid stated the same principle, although he sometimes departed from it in his investigations. "Wise men now agree, or ought to agree in this, that there is but one way to the knowledge of nature's works, the way of observation and experiment—and it is the only one by which any real discovery in philosophy can be made." This sentiment, which is claimed by all writers on mental philosophy, of any value since the days of Bacon, is not to be confounded with the uses which have been made of it by those who have attempted to employ it; nor will it sanction all the opinions of those who profess to estimate its value. There are few men, perhaps none, who have been completely successful, in its application to the investigation of mental phenomena. Locke, Reid, Stewart, Brown, Payne, and some others have attempted it; and to some extent have been successful. Payne has pursued the application further than either of the others mentioned; but he has seemed to grow weary of the labour, and to substitute hypotheses in solving some mental phenomena. All writers on this subject have done the same, to a greater or less extent, and many, without seeming to know that they did it. Perhaps we may do the same; for in claiming to have detected the fault in others and an intention to be governed by the inductive method, we do no more than others have done; and yet they have fallen into the error which they disclaim. It seems to us, that after having ex-

amined a few facts inductively, they have found it convenient to frame them into a theory, by which they could explain other phenomena; thus they have insensibly departed from their maxim, until at length, they use hypotheses in the place of facts. Probably the task upon their time, patience, and intensity of thought, was too great to be continued, as long as was necessary to complete their system. But some have written with a view to refute a certain error, which has been so constantly associated in their thoughts while writing, that every illustration seems carefully adapted to that specific object; without regarding the sources whence the arguments have been derived. Our countryman, Edwards, has given to the world a specimen of patient research and intense thought, in his "Treatise on the Will." But he has not rigidly applied the principle under consideration to the method of his investigations. Having his mind intensely fixed on his object, the refutation of a certain error, he has used arguments drawn from facts and from hypotheses, without discrimination of their source; only taking care that they should answer his purpose, in prostrating the system which he opposed. This could be plausibly and forcibly done, in many instances, by hypotheses, because the error which he opposed was a mere hypothesis. The same may be said of almost all the writers on the phenomena of mind. With the exception of a few facts industriously arranged and classified, which will stand the test of all examination, the systems of mental science may be properly considered a collection of hypotheses, one giving place to another, as successive writers have employed them—sometimes with little, but often with no improvement in the stock of knowledge. Frequently they have been mischievous in their application to the subject by perverting facts; and they have always hindered the progress of mental science. Almost all metaphysicians have too much attachment to some favourite associations and classifications of thoughts, with which their minds become familiar. Those few associations embrace the first principles of their scheme, which they find useful in solving other phenomena. Their minds soon become charmed with the principles, and their application in solving difficulties; they save much laborious thinking; a fine theory is adopted, and their system is completed under its influence. Such have hitherto been the course and results of mental research; and such will ever be the state and character of mental science, discordant and unfixed, until there shall arise some man who will examine the subject inductively throughout, and furnish the world with the results, expressed in terms of precision, and a style of clearness in illustration, not yet attained—Hypotheses and theories must be laid aside, and facts alone must guide.

A work on this subject, such as we need, would require a mind of strong intellectual power, well disciplined to accurate thought, to patient and persevering investigation; and then its possessor must devote years of labour and revision to the system. Hitherto, this department of science has not been made the main object of any man's study during a whole life, as natural philosophy and the mathematics have been of many men. In these latter branches of science, the facts are classed, the terms are fixed, and every man who reads and thinks, can compare the facts and examine the system. If any new discovery be made, it is carefully disposed and arranged in its place, and real advancement is made in the science. Every improvement becomes common property, and when it is announced, every lover of the sci-

ence can make himself master of the whole process by which the discovery was made: because he is led by the hand every step. But it is otherwise in mental philosophy; few things are fixed, and classifications are various and multiplied, producing confusion and doubt. If one hypothesis be swept away, and a real improvement be made by any individual, another cannot receive it without a process of thought as intense, and almost as original, as that by which the discovery was made. All other branches of science can now be studied under the guidance of books, without perplexing hypotheses, and the result is satisfactory, because it is obvious truth; but in this, original thought and independent examination are necessary, to arrive at any satisfactory and valuable result. Perhaps there will always, from its nature, be less precision and more discordant opinions in this, than in almost any other department of knowledge. We can enter at once into the possession of Newton's discoveries, because the whole process is placed before us; but in mental science only the result is seen, without the process. The object cannot be attained without fixed attention to unembodied thoughts, and evanescent feelings of one's own mind. If we had, therefore, a correct and thorough system of metaphysicks, it is doubtful whether the majority of students would compare the classifications with the facts, and examine thoroughly the phenomena of mind; and unless this be done, hypotheses are likely to be preferred to truth, and much confusion to remain in the minds of those who adopt them.

It may be observed here, that almost all the writers on mental philosophy have attempted, not only to classify the phenomena of mind, but also the materials of knowledge, with their relations, associations, and similarity. This has led them into so wide a field of investigation that their discussions become too complex and indefinite. It is true that the names of mental exercises are, many of them, derived from the external objects to which they relate: and there is undoubtedly an intimate connexion between mental science and logical discussions. But it seems to us important that they should be examined distinctly, for the sake of truth and accuracy. We would not undervalue dialectics, but let every branch of science be in its place, and its elements be carefully examined by themselves. When once the elements of the two branches are thoroughly examined and well settled, then let their relation and connexion be illustrated, for the improvement and use of both.

After all that has been said of the inductive method, there is an important question to be settled, viz. by what standard shall we estimate the phenomena of mind; or how shall we pursue the inductive method of investigation? To this inquiry we answer, by our own *consciousness* and the *revelation* of God.

By our own consciousness. Every man must of necessity employ and trust his own consciousness in this investigation. If this should deceive him when properly employed, there is no remedy; because this is the last resort and the highest tribunal of truth, in the cases appropriately within its sphere. Here every man will and must trust his consciousness, rather than all other testimony, and it may be in opposition to all other evidence. But when the body and mind are in a healthful state, consciousness will not deceive us. There may, indeed, be some mental illusions and wrong associations, which may become habitual, and serve to mislead in some mental investigations; but even here, rigidly inductive appeals to consciousness, afford the only prospect of expelling the illusion, and correcting the habit.

We do not now enter on the examination and discussion of consciousness, to decide the question, whether it be a distinct faculty of mind, a mere feeling, a mere intellectual exercise, or a combination of both feeling and apprehension. This question will be considered in its place, when we examine the phenomena of mind, or elements of the science. It seems necessary to advert to the fact, in this place, that the mind does take cognizance of its own acts. Whatever this may be called, and however the knowledge may be attained, the fact is most certain and needs no proof. Indeed if it should be alleged that it is necessary to prove to a man that he is conscious of his own mental acts, we should not know what arguments to employ. We might describe his mental exercises, and state their results in external conduct, but this would only be evidence of his consciousness to others, not to himself. The most it could do would be to recal to his mind the facts in their connexion. The proof is in his own mind—it must be intuitive, the fact itself. Intuitive truths and simple ideas do not admit of being made more certain, or more plain, by argument or illustration. We may describe them, and illustrate their use, but beyond this we cannot go.

These things being premised, we say that all mental phenomena, in order to be understood and classed, must come under the cognizance which the mind takes of its own acts. Every illustration and every definition, must accord with consciousness. Now it would seem from the nature of the case, that there might be more certainty in the knowledge of mind than of matter. All our knowledge of matter is through the medium of the senses, the cognizance which they take of the properties belonging to material substances. We do not suspect our senses of deceiving us, and yet illusions are sometimes so complete, that for a time we are deceived. In such cases, a second experiment sometimes dispels the illusion, and sometimes it is dispelled by analogical reasoning, or by opposing and audible testimony. After all we must be guided by our senses, properly employed, in all matters which come appropriately under their cognizance. In this illustration, and throughout this article, we use terms in their popular import, and according to common usage, without attempting their analysis. So we say consciousness must be our guide, in acquiring knowledge of all those things which appropriately come under its cognizance. There may be some difficulty in certain cases, to determine what belongs to its sphere, but in such cases the question respects more particularly the relations, not the elements—the connexion and influence of mental acts, and not the acts themselves.

The revelation of God, is also our guide in this investigation. In the moral estimate of our mental relations, this furnishes our standard, and may not be contravened. In the *elements* of mental science this standard corresponds with consciousness. He, who formed the mind and governs it, has given a revelation of his will, adapted to man's mental state and character. This all will admit, who accredit his revelation. That He, who knows what is in man, not only knows how to adapt his instructions to his case, but has done so, is secured by his goodness. And what is thus secured, appears in fact upon the face of the document which he has sent us. Let us be understood on this part of the subject.

The fair grammatical interpretation of the revelation will be found to correspond with the result of induction, pursued according to consciousness, so far as both relate to the same things. But here it should be remembered, that mental philosophy, founded on hypotheses, is a

very dangerous guide in the interpretation of the holy scriptures. The interpreter of scripture should ascertain the mind of the Holy Spirit, according to correct philological principles: then, if the true meaning be ascertained, and it correspond not with the views he has taken of mental phenomena, he should suspect the correctness of his mental investigation, and rigidly scrutinize every step in the analysis. We may be sure that the descriptions which God has given, of the human mind and its exercises, correspond with the facts; and if we are guided by consciousness in our mental analysis, the result will be the same.

It is true that God's revelation was not given for the purpose of teaching men a system of mental science. It was not necessary that he should reveal directly the facts which we know, or which we *may* know, from our own consciousness. But it is also true that, in the development of man's moral character, relations and responsibilities, the whole mental phenomena are directly or indirectly involved. Not that we believe every thing properly belonging to mental science, will be found in the Bible; but all the elements are there, and should be regarded as fixed principles. They should be well understood, correctly defined, and never invaded by theories of any kind. We do believe that correct philology, and an appropriate application of grammatical principles to the interpretation of the scriptures, will furnish data sufficient to correct our speculations in mental philosophy. This will be done by settling correct principles, and compelling us to adopt the inductive method of investigation. The sum of the matter is this: revelation does not teach directly, nor was it needed *so* to teach, mental science; but it recognises the principal facts of mental phenomena, in such a manner as to furnish sufficient principles to guard us against hypothetical theories, and guide us in the pursuit of truth.

We have but one remark more at present, on the method of studying the science; and that is, a caution against analogical reasoning in the investigations. The human mind loves analogy, and whenever its use is appropriate, it is certainly a forcible, as well as an agreeable method of illustration. Whenever analogies are judicoiusly selected and properly applied, they give life, vigour and permanence to impressions, which are otherwise rarely attained. But they are inadmissible in the investigations of the exact sciences, and of mental philosophy. Who would think of teaching the mathematicks by analogies taken from political discussions, or from any source whatever? It would be equally absurd to attempt analogical deductions, in classing mental phenomena, or in examining the facts under inspection and analysis. We must therefore be cautious how we apply the same mode of reasoning to mind, which is applicable to the body and its senses. We cannot prove by analogy, that the mind consists of parts or numbers; nor because the body has several senses, some of which may be destroyed and the rest remain perfect, may we infer that the same is true of the mind. The mind must be examined by itself, in all its phenomena: and no proof, argument, or classification can be analogically established. Nothing except facts, and those belonging to the department itself, can be trusted. In the abstract science of mental phenomena, we must be very cautious how we admit analogies. The inductive method, under the guidance of consciousness and the word of God, affords the only prospect of safety and truth. All other methods will perplex and may grossly deceive us.

We have been the more prolix in this article, because we think many

have been misled by their method of investigation; and others have been disgusted by the bewildering hypotheses and perplexing analogies, so often and so improperly employed in the discussion of this subject. We feel confident that a successful application of those principles which we have attempted to describe, to the method of investigation, will be both useful and safe.

F.

FOR THE CHRISTIAN ADVOCATE.

The article on *the doctrine of imputation* in the July number of the *Biblical Repertory*, I read with great satisfaction. It presents a luminous and correct exhibition of that important truth. It ought to be widely circulated. I feel, however, apprehensive that from the brief notice taken of President Edwards, in that article, the reader may receive a wrong impression of what has been taught by that great man, on this important doctrine. It has led me to examine with some care his work on *original sin;* and if you will grant me a few pages in your useful miscellany, I will endeavour to present a fair and *fuller* exhibition of his sentiments.

I. *Original sin*, in Edward's view, comprehended not only *innate depravity*, but the *imputation of Adam's first sin.*

In the very first sentences of his treatise, he says—"By *original sin*, as the phrase has been most commonly used by divines, is meant *the innate sinful depravity of the heart.* But yet, when the doctrine of original sin is spoken of, it is vulgarly understood in that latitude, as to include not only the *depravity of nature*, but the *imputation of Adam's first sin;* or, in other words, the liableness or exposedness of Adam's posterity, in the *divine judgment*, to partake of the *punishment* of that sin. So far as I know, most of those who hold one of these have maintained the other; and most of those who have opposed one have opposed the other. And it may perhaps appear in our future consideration of the subject, that they are closely connected, and that the arguments which prove the one, establish the other, and that there are no more difficulties attending the allowing of one, than the other."

"I shall, in the first place, consider this doctrine more especially with regard to the *corruption of nature;* and as we treat of this, the other will naturally come into consideration, in the prosecution of the discourse as connected with it."—I quote from Dwight's edition.

II. President Edwards proves *innate depravity of heart to be universal.* No quotations are needed to support this particular. Every one, having the slightest acquaintance with his work on original sin, will allow at least the fact, that he attempts to establish this important truth.

III. He endeavours to show, that the *imputation of Adam's first sin is taught* WITH GREAT PLAINNESS *in holy scripture.*

"As this place" (referring to Rom. v. 12—21) "in general is very full and plain, so the doctrine of the corruption of nature derived from Adam, and also the *imputation of his first sin*, are *both* clearly taught in it. The *imputation* of Adam's one transgression, is indeed most directly and frequently asserted. We are here assured that by ONE MAN'S SIN, *death passed upon all;* all being adjudged to this punishment, as having sinned (so it is implied) in that one man's sin. And it is repeated over and over, that *all are condemned, many are dead, many made sinners*, &c., by ONE MAN'S *offence, by the disobedience of* ONE, and *by* ONE *offence.* And the doctrine of original *depravity* is also here taught, when the apostle says, *by one man sin entered into the world;* having a plain respect (as hath been shown) to that

universal corruption and wickedness, *as well as guilt*, which he had before largely treated of."—Vol. ii. p. 512.

"Though the word *impute* is not used with respect to Adam's sin, yet it is said, *all have sinned;* which respecting infants, can be true only of their sinning by this sin. And it is said, *by his disobedience many were made sinners;* and *judgment* came upon all by *that sin;* and that, by this means *death* (the wages of sin) *passed on all men*, &c. Which phrases amount to full and precise explanations of the word *impute;* and therefore do more certainly determine the point really insisted on."—vol. ii. p. 517.

IV. The ground both of the *imputation* of Adam's *first* sin, and of the *derivation* of depravity from him, is, in the judgment of President Edwards, a *divinely constituted* ONENESS *or* IDENTITY.

"And I am persuaded, no solid reason can be given, why God, who constitutes all other created *union* or *oneness*, according to his pleasure, and for what purposes, communications, and effects he pleases, may not establish a *constitution*, whereby the natural posterity of Adam, proceeding from him, much as buds and branches from the stock or root of a tree, should be *treated as* ONE *with him*, for the derivation, either of righteousness and communion in rewards, or of the *loss of righteousness and consequent corruption and guilt.*"—vol. ii. p. 557.

What does the President mean by this divinely constituted oneness?

1. *Not the union that subsists between the root of a tree and its branches.* He refers to this for illustration; but he knew that Adam was not *literally* speaking a *root*, nor his posterity *branches*. Our Saviour calls himself the *true vine*, and his disciples branches: but no one ever supposed him to mean that he was, literally speaking, a *vine*.

2. *Not* PERSONAL IDENTITY. Until very recently I had no conception that any one could charge on Edwards so great an absurdity, as to affirm that he taught, that Adam and his posterity were one *natural* person. He indeed refers to personal identity to prove the general truth, that *all kinds* of oneness depend on divine constitution. But he certainly does not teach the absurdity that Adam and his posterity make one person.

"Thus it appears, if we consider matters strictly, there is no such thing as ANY *identity* or *oneness* in created objects, existing at different times, but what depends on *God's sovereign constitution.* And so it appears, that the objection we are upon, made against a supposed constitution, whereby Adam and his posterity are *viewed* and *treated as* ONE, in the *manner*, and *for the purposes* supposed, as if it were *not consistent with truth*, because no constitution can make those to be *one* which are *not* one; I say it appears that this objection is built on a false hypothesis, for it appears, that a divine constitution is the thing which *makes truth* in affairs of *this nature.*"—p. 556.—See the next paragraph.

If Adam and his posterity were one person, then his sin would have been one *personal* sin, and the act of eating the forbidden fruit would have been one *personal* act. But Edwards expressly denies this. "It is there observed, as a proof of this doctrine, that '*death reigned over them which had not sinned after the similitude of Adam's transgression;*' i. e. by their *personal act*, and therefore could be exposed to death, only by deriving guilt and pollution from Adam in consequence of his sin."—p. 510.

Another thing urged against the imputation of Adam's sin, is this:—Though in Scripture, sin is said to be imputed, reckoned, accounted to a person, 'it is no other than *his own* act and deed.' How does

Edwards answer this objection? Does he affirm the act of Adam to be our *own personal* act? This he would have done, if he had held the absurd notion, that we were *personally one* with Adam. Not so. His answer is founded on an admission of the fact that Adam's act was not our *personal* act, nor his sin our *personal* sin. See p. 570.

3. *Not the* NATURAL UNION *subsisting between a parent and his children.*

"By reason of the established union between Adam and his posterity, the case is far otherwise between him and them, than it is between distinct parts or individuals of Adam's race, betwixt whom is no such constituted union; as between children and other ancestors."—p. 559.

What then does the President mean? I take it to be a *divinely constituted* COVENANT *union.*

"It seems to me pretty manifest that none can, in good consistence with themselves, own a real imputation of Adam's first sin to his posterity, without owning that they are *justly* viewed and treated *as sinners*, truly guilty and children of wrath on that account; nor unless they allow a just imputation of the whole of the evil of that transgression; at least all that pertains to the essence of that act, as a full and complete violation of the COVENANT which God had established; *even as much as if each of mankind had the like* COVENANT *established with him singly*, and had by the like direct and full act of rebellion, violated it for himself."

The whole of sect. 3, part 2, chap. 1, pp. 424—438, in which the President proves that Adam was our *federal head and representative*, might here be quoted.

The editors of the Repertory have, in my opinion, misunderstood the language of Edwards, in one place. It is true he does say, in reference to the sin of the apostacy, "It is truly and properly ours;" but this declaration is not "the very reverse" of Turretin's affirmation, "non potest esse peccatum nostrum proprium et personale." Let it be observed, that Edwards has elsewhere denied it to be our *personal* sin, and in this he agrees with Turretin. What then, it may be asked, is meant by the President in the assertion quoted? Let us look at the whole passage, and try to discover his meaning. It reads thus:

"From what has been observed it may appear there is no sure ground to conclude that it must be an absurd and impossible thing, for the race of mankind truly to partake of the *sin* of the first apostacy, so as that this, in reality and propriety, shall become *their* sin; by virtue of a real *union* between the root and branches of the world of mankind (truly and properly availing to such a consequence) established by the Author of the whole system of the universe; to whose establishment is owing all propriety and reality of *union*, in any part of that system; and by virtue of the full *consent* of the hearts of *Adam's* posterity to that first apostacy. And therefore the sin of the apostacy is not theirs merely because God *imputes* it to them; but it is *truly and properly* theirs, and on that *ground*, God imputes it to them."—p. 559.

By the *sin of the apostacy*, Edwards means that sin by which mankind were ruined; original sin, which includes, according to his statement in the commencement of his discussion, already quoted, both the guilt of Adam's first sin and innate depravity. He does not deny the *imputation* of this sin; on the contrary, he asserts it in this very paragraph, when he says it "is not theirs *merely* because God *imputes* it to them;" and we have shown before how strongly he proves the guilt of Adam's first sin to be imputed to his posterity. He

is stating in *what respects* the sin of the apostacy is "truly and properly theirs." Two reasons are assigned: the first is, "a *real union* between" Adam and his offspring; that is, a *covenant* union established by divine appointment; the second is, "the full consent of the hearts of Adam's posterity to that first apostacy." Now on these two accounts, Edwards thinks that sin to be "truly and properly, but not *personally*, theirs," and is therefore justly imputed to them."

In the first reason Edwards accords with Boston, who says, "Adam's sin is imputed to us, *because it is ours.* For God doth not reckon a thing ours, which is not so, Rom. ii. 2—"The judgment of God is according to truth." For God's justice doth not punish men for a sin which is *no way* theirs. And it is our sin upon the account aforesaid," (that is, "because *we are all included in Adam's covenant*,"—p. 299.) "Even as Christ's righteousness is ours by virtue of *our union* to him."—Vol. i, p. 300. Here Boston assigns our *covenant union* to Adam as the ground of the imputation of his sin to us. Yet he maintains that it is OURS by *imputation*, and that imputation of it is *antecedent* to depravity. In proof of the former part of this assertion, I offer this quotation: "First, original sin consists in the guilt of Adam's first sin. Guilt is an obligation to punishment. For this sin, which is OURS by *imputation*, we are liable to punishment. This guilt lies on all men by nature, Rom. v. 18. And this guilt of Adam's first sin is *original sin imputed.*"—Vol. i, p. 305. In support of the latter part of the assertion, the following quotation will afford conclusive proof. "This want of original righteousness is *a sin*, being a want of conformity to the law of God, which requires all moral perfection. It is also a *punishment* of sin, and so is justly inflicted by God. And though the want of this righteousness be sin, yet God's depriving man of it, or *rather the not giving* it him, is a most just act; seeing Adam, having got it for himself and his posterity, threw it away, and God is not obliged to restore it. And it can be no other sin but the first sin, whereof this withholding of original righteousness is the *punishment. So true it is, that if the imputation of Adam's first sin be denied, original sin is quite rased;* THERE IS NO FOUNDATION LEFT FOR IT."—Vol. i. p. 306.

Boston then teaches, in accordance with Edwards, that the sin of the apostacy is *really ours*, on account of the *covenant union* of Adam and his posterity; and that for this reason it is justly imputed to us. But he does not assert that it is our *personal* sin, or that we did *personally* commit it. Nor does Edwards advance such an absurd sentiment; he affirms the contrary. It is true he assigns as another reason why this sin is to be considered as the sin of mankind, "the full consent of their hearts;" but this ought not so to be construed as if he believed the sin of the apostacy to be our *personal* sin, nor as if he supposed it to be imputed to mankind—*solely* because they consented to it with their hearts; for he states expressly the other reason, in which, it is presumed, Turretin would have united. It is true that Edwards inverts the order of Boston and of *standard* writers, in regard to *imputation* and *depravity;* yet he does teach that both result from the *covenant union* between Adam and his posterity: "The first depravity of heart, and the imputation of that sin, are both consequences of that established union; but yet in such order, that the evil disposition is *first*, and the charge of guilt *consequent*, as it was in the case of Adam himself."—P. 544. This speculation, however, cannot with propriety be urged against those full statements which we have

seen he makes in regard to the imputation of Adam's first sin. He certainly does not symbolize with those who boldly affirm we have no more to do with Adam's sin, than we have to do with any other man's sins; and then contradict themselves, by saying that the *certainty* of all mankind sinning, is the *result of Adam's apostacy.*

Paul says, [Heb. vii. 9, 10,] "Levi also, who receiveth tythes, *payed* tythes IN ABRAHAM. For he was yet in the loins of his father, when Melchisedeck met him." The Shorter Catechism says, "The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, *sinned* IN HIM and fell, and fell with him in his first transgression." The words *payed* and *sinned* are, let it be observed, both *active* verbs; both express action. In reading Paul's affirmation, did any man of sense ever suppose the inspired writer intended to teach that Levi did *actually* and *personally* pay tithes, before he was born? Surely not. Why then should any man of sense conceive that the framers of the Catechism intended to teach the monstrous absurdity, that mankind *actually* and *personally* sinned, before they were born?

A. B.

MEMOIR OF CAPTAIN BENJAMIN WICKES.

(*Continued from p.* 80.)

We shall now lay before our readers the letters of Capt. Wickes, to which he refers in the close of the last quotation we have made from his manuscript, and to which we have adverted, as "indicating the general state of his mind for several years in succession." We have before us many more of his letters, of much the same character; but these were selected and transcribed by himself, as appendages to his narrative, accompanied by the remarks which follow them. We think they will be read with much interest, and we hope with some benefit, by those who have had some experience themselves of the trials and conflicts through which he passed. Of every exercised Christian they will doubtless command the sympathy; and certainly they should excite gratitude to God, in those whose pilgrimage has been conducted along a less thorny path. As we shall insert but little in addition to his letters and narrative, descriptive of the state of his mind to the end of life, it may be proper just to mention, that these papers appear to have been written or transcribed, about seventeen years before his death; and that, in general, his last years were of a more tranquil character than those of an earlier period—not, however, without turns of melancholick depression, even to the last. After the letters, we shall return to trace the leading events of his life; several of which are of considerable interest, and illustrative of his excellent character, and of the high estimation in which he was held by those who knew him best—The following letters were addressed to "The Rev. Joseph Eastburn."

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At Sea, Dec. 7th, 1797.

My Precious Friend,—I wrote you from Calcutta, I think, by way of New York, and I remember that a part of it might give you reason to hope that I was rejoicing in a covenant God, in Christ Jesus. I vainly hoped then, that I had an interest in him,—now alas, it is otherwise; truly, my friend, I am near distraction, and without speedy relief, from a God of grace and mercy, I shall be lost. The enemy comes in like a flood, so that I have no rest, day nor night: and in place of the precious drawing spirit of Christ, that gives hope, and encourages under darkness, I con-

tinually experience a forbidding, heart-breaking, terror and darkness. Ah, my friend! I have cause to fear, that you, and all my religious acquaintance, have been deceived, with respect to my religious experience. True, I have had great distress of soul, on account of sin; but I do greatly fear it has been from a wrong principle; for I always appear to be short of that sense of sin, which David had when he confessed "against Thee, Thee only have I sinned," &c.—O for a precious look of repentance that would reach the bottom of my hard and stony heart! Such a look as Peter had, after he had denied his Lord and Master. Blessed, for ever blessed, is that person, who gets such a divine touch, such a look of love and repentance. O thou Saviour of sinners, thou Redeemer of men! grant a look of mercy unto me, that my soul may praise Thee; suffer not the enemy to prevail over me, but from this temptation make a way of escape, that shall get glory to thy name and grace.

My friend, I am truly weak and feeble; you have several times at Philadelphia, seen how sensibly the exercise of my mind, has affected my body; now my heart seems to be just broken; I feel at times as if all the curses of Mount Ebal, were about to be fulfilled in me. O whither shall I flee for refuge! O my soul, if thou shouldst go down to the pit, none there will be so miserable! If grace and mercy save thee, none will have so great cause to praise the riches of redeeming love! As yet there is hope, seeing I am out of hell, and within the reach of mercy; for Jesus is mighty to save "even to the uttermost;" and he has said that "all manner of sin and blasphemy shall be forgiven unto men," except one: I will therefore try to lay hold on his word, and bear up as long as I can, and if I perish, let it be at his feet.

Dec. 8th.

My Friend,—The above was wrote yesterday, as one of the last acts of my life, and merely, as it were, that you might have knowledge of the state of mind, that I expected I should leave this world in. Blessed be a God of grace and mercy, I am now in cheerful hope; and will try to give you an account of my exercise, after the above letter was wrote. Being in extreme anguish of soul, I put by the paper, and went on deck, where I continued walking, backward and forward, for some time, trying to look up to a throne of grace, under a feeling sense of the weight of some of the curses pronounced from Mount Ebal, as recorded in the 28th of Deuteronomy, particularly the 23d and 24th verses. "And the heaven that is over thy head shall be brass, and the earth that is under thee shall be iron, the Lord shall make the rain of thy land powder and dust, from heaven shall it come down upon thee, until thou be destroyed."—My friend, I think I felt as much of the power of those words, for some days, as my strength could well bear, until my heart got such a strong palpitation, that it seemed as if it would force its way out of my body. Thus burdened, I was striving to look up, as I have said, when suddenly a ray of light beamed on my heart, and I had leave to look. The heaven over my head, was now no longer as brass, nor the earth as iron; the enemy had fled, and all was peace within, but my body was very weak. In this sore travail, my friend, I had a deep sense of the misery connected with being everlastingly deprived of the light of God's countenance: truly may it be said, that this light is "better than life." My soul beareth witness to the truth of it; for nothing less than the light of his countenance being lifted up upon me, could have relieved me from the distress I was in. Some little time after, I went

to retirement, and had sweet freedom at a throne of grace; and my soul clave to the dear people of God: a separation from them has often appeared to me to be connected with much misery; but I think it can only be so to a gracious soul, and that only in this world.

The last night I had rest, and this morning arose refreshed, and had sweet liberty at a throne of grace. Walking the deck before breakfast, part of an hymn came to my recollection, and I began to sing "None but Jesus, None but Jesus, None but Jesus, can do helpless sinners good." In the next verse, there is the word *Hallelujah;* when I came to that, it appeared as if I was in concert with the Heavenly Host; and was so affected, that to avoid observation, and support my weak frame, I was obliged to lean against the pump. Here I cried out to the Heavenly Host, to prostrate themselves still lower at the feet of Jesus; adding if ever I came there, I would so outdo them in this, that they should have nothing to do, but stand still and wonder. This may appear a flight of fancy; nevertheless, I think I have the word of God, in support of an opinion I have long entertained—the idea that the happiness of the holy angels will be increased, by beholding the humble worship of the redeemed ones of Jesus. Another thing I have had a deep sense of in this trial, which is this—That the creature cannot possibly have any thing *inherent in itself*, that can constitute its happiness; but its happiness is wholly in the blessed God; and were it possible for God to be in the least degree unhappy, the creature must of necessity be miserable. I have many things on my mind, that I wish to express, but you see the paper fails. May a God of grace keep you near to himself, and pour out upon you a spirit of prayer and supplication, that you may often, at a throne of grace, remember a poor helpless creature, that greatly needs the prayers of others.

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January 16th, 1798.

My Precious Friend,—It was but a few days after I wrote the other two sheets, before the native unbelief of my heart began to work, and open a way for the enemy to approach. He returned, with I think unusual fury or force, or both, and got as full possession of my powers as he could obtain, without quite destroying me. Truly, my friend, I did appear like one fallen under his enemy, who was continually piercing him in the tenderest parts, with poisoned weapons, that inflamed his blood, and hastened his end. Just such an effect has the fiery darts of Satan on the powers of the soul, which are mostly urging to apostacy, despair, blasphemies, &c. &c. They tend to poison the soul to death, and to drink the spirits up, so that I appeared to be dying by inches; so that despairing of life, I did, on the 14th day of January, warn my officers of my fears, and gave some direction for their future government. It is impossible to give a full description of what has passed in my soul for several days past. There is something descriptive of it in the seventh chapter of Job.

After noon, I was walking feebly to and fro on the deck, for I could not lie, or sit still a minute together, because the enemy was now determined for blood. He would come to no terms, but would have life, soul, body and all—nothing less would satisfy him.—In this extremity, those words in the 45th of Isaiah, "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else."—Those words I say, came with such an inviting voice *and fulness*, that they took in even me; and I was enabled to look up, as the children of Israel did, to the brazen serpent in the wilderness,

and experienced the same effect; for instantly the enemy fled, and I was healed of my wounds, so that I felt no more of them, than if they had never been, except bodily weakness. Those words also, "And I, if I be lifted up, will draw all men unto me," were precious words indeed. How exceedingly endearing to the soul, is a crucified Saviour, under these views, and in such circumstances! I will now mention some of the leading things, or scripture texts, that have appeared against me in this trial. The sixth of the Hebrews, appeared so pointedly against me, that I thought I could not be saved, without it was broken, which I knew was impossible. The 13th of 1st Corinthians also, shut me out. A total want of charity, and all its accompanying graces, made me conclude I was nothing. This I experienced for myself, my friend, that no possible attainment of doctrine &c., can satisfy my soul. I must possess this precious grace of love, and have it in exercise, or I cannot rest satisfied. Part of the 24th of Matthew, together with the 2d of 2d Thessalonians, with many other passages, have had a tendency to give me heartbreaking fears that I was deluded. An assertion of old Mr. M'Crearys', at Mrs. Hodges' society one evening, has also much broken my peace, which was this—That a person might love God, love his word, love his people, hate sin, &c., and yet not have old things done away. My friend, this is a hard saying, and coming from such an old ambassador of Jesus as he is, makes it still harder. I confess, I think he spoke it unadvisedly; and after all my exercise about it, it cannot pass, without being qualified with these words, "A person might think he loved," &c. &c. Perhaps you may be ready to say here, why you have been searching the scriptures, and every thing else, for weapons against your own peace. It may be so, my friend, but mine is an active mind, and is fearful of deception. Truly the salvation of a sinner, and the preciousness of the soul, are so great in my view, that I cannot rest, without a well founded hope. O who can bear the thought of being banished from the presence of God, and the glory of his power for ever! May his grace be sufficient for me, and in his own good time, establish my soul in peace; that I may no longer be a burden to myself, and his dear people; but may be made useful to his church militant, and be prepared to join his church triumphant, and sing the praises of redeeming love, in strains that shall outdo any other creature he has made.

On my arrival at Philadelphia from the aforesaid voyage, I heard of the death of an elder brother, in the state of Maryland, and thought it a duty to visit his bereaved family. I therefore gave up the command of the ship, took my wife and two of our little children, and set off to Maryland in the stage. When I got to my brother's late dwelling, I met with a melancholy scene, which tended to bring my mind into awful gloom and despondence; so that I could derive no comfort from being with my relatives. I therefore made but a short stay among them, and set off again to return to Philadelphia, earnestly desiring to be with the dear people of God, and in the way of means and ordinances. While on the road, the second morning, I had such views of the dreadful evil and desert of sin, with my own exposedness to everlasting destruction, by reason of it, that I was deprived of the common feelings of humanity; so that while viewing the rocks, trees, and other objects around, I thought were they, and all nature, instantly enveloped in ruin, it would give me no concern at all; it would be but a trifle, in comparison with the wrath of an Infinite God, bursting upon a guilty sinner, out of Christ. In this state of mind, we arrived at

an inn, where we were to breakfast. While this was preparing, I walked about the room, regardless of present objects, until I saw a book lying in the window, which I took up, and opened at the beginning of a sermon, headed with these words in capital letters, "MY GRACE IS SUFFICIENT FOR THEE:" on reading these words, a ray of hope beamed upon my soul, that was as life from the dead. I could now eat my breakfast, and attend to my wife and children with affection and delight, whereas before, I cared nothing about them. We now proceeded on our journey, and I had not been long seated, before the enemy suggested a thought, that although these words were sufficient for Paul, yet they were not applicable to my case. Now I sunk again into deep despondence, which lasted several months. Sometimes I had such an aversion forced upon me to religious exercises, that I went to them with reluctance; but always found that I could not only endure them, but could take a leading part in them with composure, and I hope to edification, sometimes. I felt so great an aversion to the gospel, or to preaching, that I thought if I went to meeting, I should not be able to stay the sermon out, so that I used to go in great fear. But I had secretly determined, that before I fled, I would step out in the midst of the congregation, and bear my testimony to the truths of the gospel, and to the reality and glory of religion, and confess my want of it, that it might not be evil spoken of. This exercise wore off gradually, so that I, insensibly as it were, recovered hope and peace, without any extraordinary interposition of Providence, as heretofore.

About seven years has elapsed since the above was noted; nothing having taken place in the interval, that is uncommon among men that are careful about their souls' salvation. On another voyage, dated July the 10th, 1804, I thus wrote—For several days past, my soul has been in such gloom and darkness, that I this day have awful fears of getting into actual despair of mercy, and giving up all for lost. Sure I am, if God does not lift up the light of his countenance upon my dark benighted soul, in an especial manner soon, I shall be driven away from his presence, and the glory of his power for ever. The enemy does appear to have such a mastery over me, that he drives me from every refuge, giving me no rest, day or night, saying, "where is now your God!" O whither shall I flee! every door appears to be shut, even mercy's door, and who can open that! O where is the Saviour! where is the Lamb of God, that taketh away the sin of the world! Surely he was slain to satisfy justice, and open the door of mercy, for poor lost sinners; for in him "mercy and truth have met together, righteousness and peace have kissed each other." O that my soul was interested in this sacrifice, and could feel the efficacy of that blood, which cleanseth from all sin! O for faith, precious faith herein, that I might experience the peaceful effects thereof! but the tempter says, I have often trampled this blood under my feet, and put the Saviour to open shame, and have done such despite to the Holy Spirit, that I have been long given up to Satan's delusions, who has been mocking me, with all his counterfeits of Christian experiences. O Lord God of grace, forbid that this should be the case! and help me to distinguish, between what is thine and his. O let him not triumph over me! O Lord, bruise him under my feet shortly, as thou hast promised to thy church and people, in thy precious word! O Lord, let a sinner, a trembling, hell-deserving sinner, live, and show unto me thy precious salvation, that I may praise thee!

July the 11th.—The last night,

for the most part, the enemy was pursuing my spirit with many things to excite despair, and I cannot see why he has not prevailed, for I have no strength to oppose, and my only hope appears to be, that I am as yet out of hell. My head feels very giddy, my heart faint, and my flesh burning with fever of a nervous kind, which I cannot but fear the issue of; for we are in a bad climate, being near the equator, with bad rainy weather, and no medical aid. Surely these things would be a sore trial even to one of God's own dear people, that had his special aid. No wonder then, that they should quite overcome a poor weak creature, that really fears he is an apostate, and that his very prayers are sin. O for a glimpse of the Saviour! O for the light of his blessed countenance, to be lifted up upon my dark benighted soul!

July the 12th.—This day I have a hope of better things than yesterday; even things that pertain to salvation. While I was writing the above, yesterday, I felt a sensible relief from the oppression of the enemy, and when I had gone on deck and walked about awhile, I found that he had quite withdrawn; so that I could look around, as it were, and reflect with composure; and now my mind got engaged on pleasing subjects, that created hope, and restored peace, so that a sweet calm pervaded all my powers. Truly the change was so great, that it appeared *in a degree*, like a deliverance from the pains of hell, to the joys of heaven. Adored for ever be a God of grace, for the rich inestimable gift of his dear Son, to a lost world, that by shedding his precious blood, the flames of hell are quenched, and sinners everlastingly saved from sin and all its direful effects, through faith in His name. During the last night I had rest, and was entirely free from the enemy; not one blast came near, and this morning I arose refreshed and composed, but very weak, and still in fever. After walking the deck awhile, I felt more of a childlike spirit than I had ever experienced. I mean not a spirit of adoption, but a spirit of dependence and helplessness; yea, as helpless as an infant; and that I stood in need of as constant care and protection, as an infant just born into this world; and now, under this view of myself, I was enabled to look up to an all-sufficient God, as my heavenly Father in Christ Jesus, and trust him for all things, both for time and eternity. I had no lively emotion of joy on this occasion, but I appeared to have a solid, substantial rock to rest upon, which could not be moved, and was every way suited to my necessities. Blessed be a God of boundless grace, for all things that pertain to this life, and a hope for that which is to come.

I shall mention one thing *worth noticing*, and have done, which is this—That either in the time of those trials, or soon after they were over, I have been guided to a chapter or psalm, descriptive of the exercise; for instance, in this last case, I was guided to the hundred and thirtieth psalm for the trial, and to the hundred and thirty-first, for its effects.

BENJAMIN WICKES.

Review.

A COMMENTARY UPON THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS. *Wherein is set forth most excellently, the glorious riches of God's grace, and the power of the Gospel, with the difference between the Law and the Gospel, and the strength of Faith declared; to the joyful comfort and confirmation of all true Christian believers, especially such as are inwardly afflicted and grieved in conscience, and do hunger and thirst for justification in Christ Jesus. For whose case most chiefly this book is translated, printed, and dedicated to the same. By Mr. Martin Luther. To which is prefixed, an Account of the Life of the Author.*

"He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." *Mark* xvi. 16.

"Walk while ye have the light, lest darkness come upon you." *John* xii. 35.

Philadelphia: printed and sold by R. Aitken, No. 22, Market Street, 1801.

Retrospective reviews have of late years become frequent; and for ourselves, we are free to declare, that we think them, if well conducted, far more valuable than the reviews, however ably written, of the greater part of the productions of the day. Books are now mostly made from books; and we would rather go back at once to the original thinkers on a subject, than to receive their thoughts after having been strained through a dozen minds, and often tinctured with much extraneous matter which they have acquired in the passage. On the important points in theology especially, we want to know in what manner those great men thought and wrote, who cleared away the vile and accumulated rubbish of popery, at the time of the Protestant reformation, and dug out, just as they found them, the essential and precious truths of the Christian system, from the pure mine of divine revelation.

It is well known in what light the gospel doctrine of *justification by the imputed righteousness of Christ, received and rested on by faith alone,* was regarded by Luther, the first and chief of the reformers. He not only considered it, as *articulus stantis vel cadentis ecclesiæ*, but he insisted that there could be no genuine and soul-saving religion, where this doctrine was not well understood and cordially embraced. The sensibility with which he spoke and wrote on this subject, was no doubt increased by a remembrance of "the wormwood and the gall," of which he had partaken deeply, before he obtained deliverance by coming to an understanding of this glorious and fundamental truth. It appears by a statement of one of his early biographers, prefixed to the work before us, that "three days and three nights together, he lay upon his bed, without meat, drink, or any sleep, like a dead man, (as some do write of him,) labouring in soul and spirit upon a certain place of St. Paul, in the third chapter to the Romans, which was, "*ad ostendendam justitiam suàm;*" thinking Christ to be sent for no other end but to show forth God's justice, as an executor of his law; till at length being assured and satisfied by the Lord, touching the right meaning of these words, signifying the justice of God to be executed upon his son, to save us from the stroke thereof, he immediately upon the same, started up from his bed, so confirmed in faith, as nothing afterwards could appal him."

On reading this passage it occurred to us, that the text which cost Luther such an agony, and the right under-

standing of which afforded him such joyous and permanent relief, is the very one on which Dr. Murdock preached his notorious sermon, which was reviewed in our second volume; and in which he set aside the doctrine of Luther, and of all the reformers in relation to the atonement; and represented that doctrine as wholly unsatisfactory and indefensible. We verily suspect that the Doctor did not fast, and pray, and study, half as much as the reformer did, in order to get at the true import of this all-important text; and as to the natural powers of the two men, we shall make no comparison. But as it is—we distinctly avow it—a part of our object in this review, to set the doctrine of justification by faith, as held at the reformation, and as it is now held by those who truly believe in the Confession of Faith and Catechisms of the Presbyterian church, in contrast with that which has some open advocates in our country, even among those who claim to be Calvinists, yes, and Presbyterians too —we shall give what we take to be the cream, or essence, of the new and improved system of justification, from the Christian Spectator, published at New Haven in September last, in a review of a treatise of Dr. Bellamy, entitled, "'True Religion Delineated;" and in which, by the way, we think Dr. B. is grievously misrepresented:

"What then is the ground on which the penitent sinner is pardoned? It is not that the sufferings of Christ were of the nature of *punishment;* for, being innocent, he had no sins of his own to be punished for; and as he was a distinct being from us, he could not be strictly punished for ours. It is not that he suffered in our stead, in such a sense as to annihilate our guilt; for then we should not have needed pardon. It is not that he cancelled any debt of ours on the cross; for if he did, all men might demand a discharge from penal obligation. Of those who suppose that Christ literally 'paid the whole debt of the elect,' our author says, 'they understand nothing rightly about God or Christ, the law or the gospel.' He is indeed called a 'ransom,' and his people are said to be 'bought with a price;' but it is only by way of metaphor. It is not that by his death he satisfied the penal justice of God; for if he did, punishment could not be equitably inflicted on sinners, whether penitent or not. Nor indeed is it that the righteousness of Christ is imputed to those who are pardoned, either as a personal quality, or in such a manner as to be accounted to them as *if* it were theirs. Nothing can be imputed but that which is one's own personal attribute or act. Hence, though Dr. B. does in one place speak of the imputation of Christ's righteousness to believers, he obviously refers not to its transfer, but to the enjoyment of its *consequences;* and he more commonly speaks of 'faith,' a personal quality of the saints, 'is imputed for righteousness.' What then is the ground on which forgiveness is bestowed? It is simply this, that the death of Christ removed the difficulties which would otherwise have eternally barred the exercise of pardoning mercy.

"One of these difficulties was, that God could not maintain the honour of his law and remit transgression, without a propitiatory sacrifice. But how does he thus show his respect for the law while he remits its penalty? By submitting, in the death of Christ, to an evil in the moral system, *more expressive* of his displeasure against sin, than would have been the evil of the eternal misery of mankind, had they been left to perish. It was not necessary that the evil involved in the sufferings of Christ should be *actually* as great as that involved in the everlasting perdition of all men. All that was needful was, that God in the sacrifice of his Son, should make an *exhibition* to the intelligent universe, of as much respect for his law, as he would have done by inflicting its penalty on every offender. All must have known that his love to his Son was infinite, and therefore that in giving him up to die, he submitted to an evil, which displayed his detestation of sin, as fully as would have been done by the deserved punishment of our whole race.

Another difficulty removed by the atonement was, that without this expedient God could not be just to his moral kingdom, in dispensing forgiveness. Justice to all the subjects of his moral government required, that he should not do that which would most effectually deter them from sinning. And how does the death of Christ answer this purpose? By showing them that God, rather than suffer transgression to pass with impunity, would devote his holy Son to the bitter pains of the cross! And what ingenuous mind would not consider this dreadful spectacle as great a motive to refrain from

sin, as would be the infliction of the curse of the law on all transgressors? To see infinite Innocence bleeding for sins not his own, how is it calculated to chill the heart, and inspire it with horror at the thought of transgression! Who *now* can continue in sin with the hope of impunity, if, to render pardon consistent with the welfare of God's moral kingdom, his immaculate Son must die!

"The other difficulty obviated by the death of Christ was, that without it, God could not pardon sin in justice to his own character as a moral ruler. 'It was not, therefore, because the goodness of the divine nature needed any motive to draw it forth into exercise, that Jesus Christ obeyed, and died in our room; but it was to answer the ends of moral government, and to secure the *honour of the moral Governor*." He had the credit of his own character to maintain as a holy, sin-hating God. And by devoting his Son to the cross, he showed his aversion to sin as clearly as he could have done by executing the incurred penalty on the whole of our sinful race. Would we wish to know how he feels in regard to sin, it is not necessary to turn our eyes on that world of wailing which he has peopled with his righteous wrath, we may see it still more clearly in the cross on which he left the infinite Redeemer to agonize and expire. Thus the death of Christ has removed all the difficulties which, from the nature of moral government, must otherwise have stood in the way of a consistent exercise of pardoning mercy. So that now God can be "just" to himself, to his law, and to the intelligent universe, "and the justifier of him that believeth in Jesus."

We request the reader to keep in his recollection this precious *morceau* of New Haven theology, and to compare it with the doctrine taught by Luther; and not by him alone, but, we repeat, by all the Reformers; for however they might differ about the nature of the sacramental elements in the Lord's supper, and some other minor points, they were, on this cardinal doctrine of justification, perfectly agreed. It will be found that there is just as much difference between the old system and the new, as between light and darkness—that the two systems are in fact the direct and perfect opposites of each other. Luther seemed as if he could never sufficiently inculcate his favourite doctrine, the value of which he knew, as he declared, by much experience. He brought it in on all occasions; but his most elaborate and full explanation of it, is found in this commentary on the Epistle to the Galatians. He publickly expounded this whole epistle, twice over, at Wittemberg—verse by verse, and in many passages, word by word; and then committed the whole to the press, and sent it abroad in the Latin language.

The work before us is a translation made in England, in less than thirty years after the death of Luther, and allowed and recommended by the bishop of London. We love this good old wine of the Reformation so much, that presuming some of our readers at least may have the same relish, we will give them a prelibation of it, in the recommendatory address of the good bishop. His language indeed is somewhat antiquated, but not half as much so as his sentiments. He writes as follows:

TO THE READER.

This Book being brought unto me to peruse and to consider of, I thought it my part, not only to allow of it to be printed, but also to commend it to the Reader, as a treatise most comfortable to all afflicted consciences, exercised in the school of Christ. The author felt what he spoke, and had experience of what he wrote, and therefore was able more lively to express both the assaults and the salving; the order of the battle, and the means of the victory. Satan is the enemy; the victory is only by faith in Christ, as John recordeth. If Christ justify, who can condemn? saith St. Paul. This most necessary doctrine the Author hath most substantially cleared in this Commentary: Which being written in the Latin tongue, certain godly learned men have most sincerely translated into our language, to the great benefit of all such as, with humble hearts, will diligently read the same. Some began it according to such skill as they had; others, godly affected; not suffering so good a matter in handling to be marred, put to their helping hands, for the better framing and furthering of so worthy a work. They refuse to be named, seeking neither their own gain nor glory, but thinking it their happiness,

if by any means they may relieve afflicted minds, and do good to the church of Christ, yielding all glory unto God, to whom all glory is due.

EDWINUS LONDON.

Aprilis 28th, 1575.

This book was reprinted in Philadelphia, as the title shows, by Robert Aitken—the same man, Christian reader, who reduced himself to poverty by printing the first edition of the Bible, that was ever published in the United States. It was during our revolutionary war, when no copies of the English Bible could be imported from Britain: and when it was not yet thought and said in our country, that we could do better without the Bible and the Sabbath, than with them. Then it was that Robert Aitken, counselled by the pious part of the old continental Congress, published the English Bible, that the people might not be famished for a want of the bread and water of life: and although he became poor by this, as Bibles were imported before he had sold half his edition—Bibles which could be afforded at half the cost of his—yet he had such a love for the reformation doctrines, that when his own soul had been refreshed by some book that contained them, print it he would, whether it would sell or not. It was in this manner, that the old fashioned book before us, came to have a reimpression in our country. We speak here of our own knowledge, and we have thought it not beside our purpose, to tell how Luther's Commentary on the Epistle to the Galatians, came to be republished in America. We are pretty confident there is not a printer among us at present, that would do any thing like it—nor are the printers greatly to blame for not printing books that few will read—the want of readers, is the chief criminal and censurable matter.

We have never seen the Latin copy of this work; but we doubt not the translation was correct at the time it was made; and although the change in our own language, since that period, has rendered some of the translator's expressions in a degree uncouth; yet they are still intelligible, and to some they will be even the more acceptable from their age—exhibiting forms of speech once in accordance with the taste of the day, not undesirable to be known, and which, in many instances, have not been changed for the better. There is a masculine strength in the style of Hooker, which no prose writer of the present age can pretend to equal.

Luther left no opportunity that offered unemployed, to assail popery; and this work abounds with deadly thrusts at "The Man of sin"—To us, he is not the less welcome on that account. He also dealt heavy blows against the fanatick Anabaptists of Germany; who about the time of his publishing this commentary, were near the zenith of their influence—It is scarcely necessary to say, that the Baptists of the present day have no resemblance to the deluded men whom he thus assailed.

It is our purpose to publish so much of this commentary, as to place fully before our readers, Luther's views of the doctrine of Justification, and his manner of applying it; and to add, as we proceed, and at the close, such remarks of our own as we may think of use, to expose the anti-reformation doctrines which are striving for dominancy in our country; and to promote the holding fast of the truth as it is in Jesus, and its salutary practical influence on the hearts and lives of our fellow Christians. But this must be delayed till the coming month.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Hints for the Gardener.—In Pennsylvania, vegetation generally commences at a mean temperature between 55° and 65°, if the wind should be *east* of the meridian, but if *west*, between 55° and 75°. In either case an uninterrupted continuance of not less than 14 days, will be necessary to produce a visible effect. If *southerly* winds prevail, the time will be shorter. The above temperature often takes place in March, by which both gardeners and farmers are deceived in raising vegetables; for, by long observation, it is known that a settled state of the weather does not take place in Pennsylvania, before the middle of April. Such seeds and plants as have been put in the ground at an earlier period, and have assumed a prosperous appearance, are, by piercing winds and late frosts, nipped in the bud and checked in their growth, for a week or two. Experience therefore teaches us that gardens made after the middle of April, are most productive.

The difference of temperature between 55° and 75° often takes place in the course of 24 hours, owing to the force and direction of the wind. *Lancaster Examiner.*

Western Enterprise.—Under this head, the New Orleans Mercantile mentions the arrival at that place of General Dodge, a citizen of Michigan Territory, near Green Bay. He is a trader to New Orleans from the river Ousconsin, in a boat navigated by himself, and laden with lead produced above Galena. He was a direct trader to the city of New Orleans from one hundred and fifty miles above Febvre river, one thousand miles above St. Louis, in all two thousand two hundred miles above the New Orleans ordinary water navigation!

Georgia Gold.—A gentleman from Walton county, has furnished the Georgia Athenian with the following flattering statement of the richness of a gold mine in Hall county, to which he says he was an eye-witness.

"At a mine called New Potosi, ten miles west of Gainesville, Hall county, now owned and worked by Harris M'Laughlin & Co., thirty-four pounds of rock were pounded in a common iron mortar, and yielded seventy-one pennyweights of pure gold. I have the gold now in my possession. The hands employed are making, by washing dirt, from four to seven dwts. per day each. It is altogether gold dust, no coarse gold. We think the vein inexhaustible."

Gossamer.—It is generally supposed that the silver lines which cross our pathway in autumnal mornings, or the threads that hang, laden with dew drops, from branch to branch, or from bank to bank of the murmuring rivulet, are the bridges by which the industrious spider travels from these opposite situations. A French naturalist, has, however, just published a very ingenious statement, in which he asserts that the spider weaves himself a wing of net-work from limb to limb—or, to speak scientifically, from anterior to posterior extremities, as in the flying squirrel—and that, by this contrivance, the insect can traverse considerable spaces, and leaves a thread for his evening return.

The Zanesville Republican of the 12th inst. says:—"On Saturday morning last, we beheld a most beautiful phenomenon at the rising of the sun. Its appearance was preceded by the semblance of *three suns* on the eastern horizon, about 15 degrees distant from each other: and as the sun rose in the centre, the luminous appearance rose in the manner of a rainbow, with some of the colours of which they were tinctured, and by the time the sun had reached the distance of 5 degrees above the horizon formed a beautiful halo, or rather arch, the base and apex of which vied in brilliancy with the sun itself, slightly veiled as it was by light clouds, or mist on the horizon. The whole formed the most splendid phenomena of the kind that we ever witnessed."

A prospectus has been issued for the publication of the Life of the late Richard Stockton, Esq. of New Jersey. The life of so distinguished a man, by a competent biographer, will prove interesting and instructive to the community.

Culture of Silk.—On publishing the Report lately made to the House of Representatives of the United States by Judge Spencer, on the domestick culture of silk, embracing a very instructive and interesting letter on the subject, from the venerable and patriotick Peter S. Du Ponceau of Philadelphia, the National Intelligencer says, we are strongly impressed with the conviction, that an interest of immense value to our country is involved in this matter, and consequently in the decision which Congress shall make on the proposition now before it. The opportunity which is now so fortunately presented, of securing for the country, beyond the risk of loss, that knowledge of the art which is indispensable to any extensive utility from the silk culture, and which it is extremely difficult to pro-

cure, if not now embraced, may be lost for many years, or for an age.

Cultivation of the Tea Plant at the Cape of Good Hope.—The colonists at the Cape have been for some time speculating on the cultivation of the tea plant. The South African Advertiser states, that Mr. Rhenius, one of the governors of the Cape, raised tea sufficient for his own consumption. It states that the tea plant is hardy and vigorous, and will grow any where, from the Equator to the 45th degree of latitude, but, that the best tea is produced between 25 and 32 degrees of latitude. It is supposed, if Chinese, acquainted with the cultivation could be induced to come to the Cape, even for a time, that under their instruction it might be brought to perfection; but the great difficulty appears to be, how to induce such Chinese to come among them; for which they seem to build their hope on the effect of opening the trade between England and China, which they suppose will cause a much greater number of Chinese than heretofore, to visit England, and the colonies in the line of voyage.

An Ox's Gall will set any colour—silk, cotton or woollen. I have seen the colours of calico which faded at one washing, fixed by it. Where one lives near a slaughterhouse, it is worth while to buy cheap fading goods, and set them in this way. The gall can be bought for a few cents. Get out all the liquid, and cork it up in a large vial. One large spoonful of this in a gallon of warm water is sufficient. This is likewise excellent for taking out spots from bombazine, bombazet, &c. After being washed in this, they look about as well as when new. It must be thoroughly stirred into the water, and not put upon the cloth. It is used without soap. After being washed in this, cloth which you want to *clean*, should be washed in warm suds, without using soap.

Religious Intelligence.

From the Missionary Chronicle for December last, of the London Evangelical Soc.

FOREIGN.

MADAGASCAR.

Extracts from the most recent Communications of the Missionaries belonging to the Madagascar Mission, together with the Report of the School Society there.

Presuming that information respecting the Mission to the Island of Madagascar, will be interesting to our readers in general, we lay before them the following account, which is the substance of the latest communications received from the missionaries belonging to that station. It is to be regretted that it is not of a more encouraging nature; but there is one fact which must afford high gratification to all the friends of missions—that is, *the translation of the New Testament into the Madagasse language, and the printing of an edition of three thousand copies of that translation.* It is hoped that this is an effect of missionary labour which, whatever steps the missionaries themselves may be obliged to take, shall not cease to operate in the diffusion of religious knowledge, until the time come when the whole earth shall be filled with the glory of God.

In letters from Messrs. Griffith and Johns, dated Tananarivo, 19th March, 1830, containing minutes of meetings of the missionaries from the 11th of September, 1829, to 19th March, 1830, it is stated, that the printing of 3000 copies of the New Testament, in the Madagasse language, had been completed. They had resolved to bind 400 copies in the first instance, and to distribute 50 copies, in separate sheets, for improving the scholars in reading; 600 copies of John's Gospel were about to be stitched and put into circulation; and 800 extra copies of the Epistles to the Galatians and Ephesians, with the decalogue annexed to it, were ready for circulation. They were proceeding with the book of Genesis, and intended to send it to press as soon as possible. Editions of two tracts, consisting of 1000 copies each, had also been printed, and they were preparing other tracts for the press, and an abstract of a book on arithmetick, for the use of schools. They complain that none buy the spelling-book which had been printed.

Besides finishing the New Testament, they had printed four sheets of the Old, 1500 copies of a catechism, and 2000 spelling-books, bound 1060 catechisms, 800 copies of a catechism of Scripture names, 1500 of Luke's, 500 of Mark's, and 100 of John's gospel, and 700 spelling-books. One of the artizans had applied to the authorities for a remuneration of the loss he had sustained in consequence of their not fulfilling their engagement, which was favourably received. The money demanded had been paid, and orders given to go on with the business. Nothing is known as to the intention of the French: a report had reached Tananarivo, stating that the French had abandoned their project.

The schools were somewhat revived, and the queen had promised they should be placed on their former footing, and be better filled than ever. The present political state of the country presents nothing of a very cheering or promising nature; yet notwithstanding the events of the last two years, the discouragements, disappointments, and anxiety under which they have laboured, "we have been permitted," say they, "through the tender mercies of our heavenly Father, to pursue our work, and have succeeded beyond our expectations, and now have seen the printing of the New Testament completed. May the Lord open the hearts of the people to receive his word, that the wilderness may rejoice and blossom as the rose!

These minutes are accompanied with the following Report of the Madagascar School Society.

Report of the Madagascar Missionary School Society, from March, 1828, to December 31, 1829.

The members of the Madagascar School Society cannot review the events which have transpired since their last Report, without deep emotion. Numerous circumstances at that time occurred to encourage the cheering expectation, that education would rapidly extend through some populous districts at a greater distance from the capital of Madagascar than those places where schools had been previously established. Arrangements had been made to open schools in Imamo, the southern part of the province of Vonizongo, and the northern part of the province of Betsileo. Stations were selected. In the southern part of the province of Venizongo, Soavina, Fihaonana, Andrambazina, Fierenana-Miara-manjaka-Ankazobe; in the province of Imamo, including its four districts, viz. Valalafotsy, Tsimamolakazo, Mandridrano, Fonenanaisandahy.

These, with the schools previously formed in connexion with this Society, and specified in the last Report, augmented the number of scholars and teachers, by 30th June, 1828, thus:—

	Schools.	*Teachers.*	*Scholars.*
Voromahery	9	18	423
Avaradrano	46	92	1790
Vakinisisaony	8	16	384
Ambodirano	4	8	300
Marovatana	6	12	383
Betsileo	4	8	377
Imamo	19	38	977
Vonizongo	6	12	380
		Total	5014

About this period an event occurred which appeared for a time calculated to render uncertain all the future operations of this society, and which the members of the society have never ceased to contemplate as one among the numerous mysteries in the plans of divine Providence, namely, the decease of Radama, the sovereign of this country, in the very prime of his life.

His late majesty's efforts in the diffusion of education among a considerable portion of his subjects are well known, and the direct encouragements he afforded to the formation of the new schools were hailed by the members of the society as pledges of his continued regard to the object of their labours, and of his steady determination to prosecute the work he had commenced.

Although express assurances were given by her majesty, Ranavalona, successor to Radama, that she would steadily carry forward the plans adopted by her predecessor; yet, from the very customs and political circumstances of the country, some interruption and suspension of the Society's labours became unavoidable.

The public mourning, which took place on the decease of the king, prevented the revival of the schools till the month of December, 1828. In the course of that month the schools were again permitted to be opened; but scarcely had the scholars been collected, when an augmentation of the military forces of the country having been resolved on, a great number of the senior scholars and teachers were drawn off to form recruits. About 700 were removed from the schools on this occasion.

Since that period, many of the schools have diminished in numbers, and in some cases they have entirely dwindled away. In one village, regarded as sacred to the principal idol of this part of the island, exemption from the service of schools has been claimed by the people, and allowed by the government. Idolatry, of every form, is unfavourable to the culture of the human mind and the diffusion of useful knowledge.

The members of the School Society cannot help regretting that the stipulated numbers for each school have not yet been filled up; neither the deficiencies remaining at the time of the demise of the late king, nor those occasioned since, by the increase of the army, and other causes, have been made up by any distinct orders from the government.

The present state of the schools (Dec. 31, 1829) may be thus estimated. Of Schools specified in Report, May, 1828:—

	Schools.	*Teachers.*	*Scholars.*
Voromahery	8	16	242
*Avaradrano	26	52	797
Imarovatana	2	4	51
Ambodirano	4	8	227
Vakinisisaony	7	14	128
		Total	1445

Of those formed subsequently to the last Report, in the outer Province:—

	Schools.	*Teachers.*	*Scholars.*
Imamo	12	24	267
Valalafotsy	5	10	226
Betsileo	4	8	312
Vonizongo	6	12	380
		Total	1185

Total in the Schools are . . 2630

31*st Dec.* 1829.

In consequence of express orders having been communicated from her majesty to the School Society, interdicting the gratuitous supplies of slates, paper, &c. &c., and of the payment of gratuities to the teachers,—the School Society resolved, a short time since, to wind up its affairs for the present. The property, consigned by different friends to the Madagascar School Society, has been disposed of, and the proceeds have been applied to the reduction of the Society's debt, as stated in the last report.

After mentioning the discouraging state of affairs, Mr. David Johns, in a letter, dated Tananarivo, 19th Feb. 1830, states, that last Christmas the government gave an order for all the children who had left the schools, without permission, to return and attend to their education, which had revived the schools a little; and the queen and her officers appear more friendly than formerly. The queen had ordered that the twelve boys who were learning the dead languages, should henceforth apply themselves to the English language only, and endeavour to obtain a correct knowledge of it. The queen purposes to have English and Madagasse, and Madagasse and English, Dictionaries composed, containing all the words in use in the island. Two or three hundred boys are to be employed to collect the words, and when collected, they are to be submitted to a society she intends to establish, composed of officers, soldiers, judges and white people, together with some of the most intelligent men from every part of the island, who are to examine the words; and such as are approved of are to be alphabetically entered in a book by the secretaries.

* Five of these schools are on the borders of Antsihanaka.

From the Missionary Herald of last month.

EMBARKATION OF MISSIONARIES.

On the 28th of December last, the third reinforcement of the mission at the Sandwich Islands, sailed from New Bedford, in the ship New England, Capt. Parker, bound to the Pacific Ocean. The members of this reinforcement were the Rev. Messrs. DWIGHT BALDWIN, REUBEN TINKER, and SHELDON DIBBLE, and Mr. ANDREW JOHNSTONE, and their wives.

The three ordained missionaries had received their theological education at the seminary in Auburn; Mr. Baldwin being a graduate of Yale College, Mr. Tinker of Amherst, and Mr. Dibble of Hamilton. Mr. Johnstone is sent out to sustain a portion of the secular cares and labours, and perhaps to relieve Mr. Chamberlain of those labours entirely, for a season.

Should it be found practicable and expedient, a mission will be fitted out to the Marquesas Islands from the Sandwich Islands, within a year from the arrival of the present reinforcement. General instructions have been given to this effect; but so much must depend upon events beyond human control, or even human foresight, that no very definite plan can now be laid with reference to the subject.

The missionaries were received with great kindness and cordiality by friends of missions in New Bedford and the vicinity. There were numerous publick exercises, having reference to the sailing of the missionaries.

Mr. Dibble preached for the Rev. Mr. Holmes, New Bedford, Sabbath, Dec. 12th; for the Rev. Mr. Eaton, Middleborough, Sabbath, Dec. 19th; at Rochester, Rev. Mr. Bigelow's parish, Monday, 20th; at the Rev. Mr. Cobb's parish, Tuesday, 21st; and in one of the Baptist churches of New Bedford, Sabbath, Dec. 26th.

Mr. Tinker preached for the Rev. Mr. Holmes, Sabbath, Dec. 19th; at Fall River, Monday, 20th; at Mattapoisett, Sabbath, 26th; and at Fairhaven, on the evenings of the 19th, 21st, and 26th.

Mr. Baldwin preached at Dartmouth, Sabbath, Dec. 19th, and in one of the Methodist churches of New Bedford, Sabbath, Dec. 26th.

On most of the abovementioned occasions, the subjects of discourse had reference to the duty of sending the gospel to the heathen. Beside these publick meetings, various more private meetings were held for conference and prayer.

The instructions of the Prudential Committee were delivered to the Missionaries, by the Corresponding Secretary of the Board, in Mr. Holmes' church, on Wednesday evening, Dec. 22d. The

Rev. Samuel Nott, of Wareham, one of the first missionaries to Bombay, delivered an address to the Assembly. A collection of $98.94 was taken. At the close of the exercises, the sacrament of the Lord's Supper was administered by the Rev. Messrs. King, of Tiverton, Gould, of Fairhaven, and Bigelow, of Rochester. The assembly was numerous and respectable, clergymen and private members of churches being present from several neighbouring towns.

On Sabbath, Dec. 19th, the Corresponding Secretary delivered a discourse on missions, in the Rev. Mr. Gould's church, Fairhaven; and, in the evening of that day, a history of the mission at the Sandwich Islands, in Mr. Holmes' church, New Bedford. On the latter occasion, an address was delivered by the Hon. Mr. Reed, a member of the Prudential Committee, on the Bible, as the only proper foundation of missionary effort.

On Tuesday morning, the 28th, the weather, which had long been rainy and otherwise unfavourable, suddenly became fair and inviting. The missionaries, and numerous friends, assembled on the wharf for embarkation at sunrise. A prayer was made by the Rev. Dr. Wisner, a member of the Prudential Committee, and a parting hymn was sung; after which hasty and affectionate farewells were taken. The ship was followed by many an eager eye, as she sailed beautifully out to sea; and numerous Christian friends were gratified, that the weather, for several successive days, was pleasant and favourable to the ship's making a good commencement of her voyage.

Several collections of useful articles were made for the missionaries, by individuals in New Bedford. One gentleman inclosed $20, in a kind note to Mr. Holmes; to whom, and to members of his church and congregation, special acknowledgments are due for their kindness and hospitality, which were uniformly experienced during the delay of the embarkation, and the various preparations for it.

MACKINAW.

Eliza, an Indian woman, of whose early life and conversion an account was given in the volume of this work for 1829, pp. 154—8, died at the mission station, Nov. 23. By the blessing of God on the religious instruction given her, she had been raised from uncommon debasement to a degree of Christian knowledge and piety, seldom attained by persons in her circumstances. At the time of her decease, "she exhibited," says Mr. Ferry, "the character of the believer triumphing in death. For many months she had been almost daily looking for her departure. Though suffering much in body, yet she was uniformly patient and happy. She repeatedly said on the day of her death, 'I think I shall go to-day.' At night she shook hands with some of the members of the mission family, and with a smile spoke of it as the last time. But a few minutes before her death, in allusion to David's words, she said she feared no evil. Surely no unbeliever, observing her course down the dark valley, could any longer doubt the reality of religion, or deny the importance of carrying the tidings of the gospel to the unlettered savage."

CHOCTAWS.

Eight members were added to the Mayhew church, at a meeting held at Hikashubbaha, or Long-sweet-gums, Nov. 14th; and some who had previously been under censure for misconduct were restored to the privileges of the church. Ten children were baptized.

"It is distressing," says Mr. Byington, "to see how many of the poor Choctaws give themselves up to drink whiskey. I have just been in a neighbourhood where I formerly had large and attentive congregations, and hoped to do much good; but now they are all, without exception, given up to drinking!" This is the consequence of their present political troubles.

A temperance association was lately organized in the vicinity of Hikashubbaha, which was joined by more than a hundred members at the first meeting. The necessity for exertions to stem the tide of intemperance, which is overflowing the Choctaw nation, in this time of trouble, is seen in the fact, that, in one district, *fourteen* deaths have taken place, in consequence of intemperance, since last March.

CHEROKEES OF THE ARKANSAS.

The school at Dwight contains about forty scholars, only a few of whom were members of the school before its removal. Though new scholars, and beginning with the alphabet, they make good proficiency. The other schools are also promising.

WESTERN ASIA.

The last published intelligence from Messrs. Smith and Dwight left them at Tiflis, on the 4th of August. More recent accounts trace them in their journey south as far as Shousha, where they were on the first of October. Both had been somewhat ill of a remittent, or intermittent fever; but Mr. D. appears to have recovered, and Mr. S. was convalescent. The cholera morbus was exceedingly fatal in places around Shousha, but was comparatively mild in that salubrious place.

View of Publick Affairs.

EUROPE.

The latest European accounts, at the time we write, are from Britain, (Liverpool,) to the 26th of January, and from France, (Paris,) to the 23d of same month. The intelligence, especially from the continent of Europe, is so abundant, that we cannot pretend to give much of its detail; but it is also highly important, and we shall endeavour to make our summary as complete as our space will permit.

BRITAIN.—Parliament adjourned on the 23d of December, till the 3d of February. On the last night of the sitting, Sir James Graham, in behalf of the ministry, made a statement in the House of Commons, relative to the views of those who now direct the publick councils. It was in substance, that the present ministry were determined to redeem the pledges which they had given to the nation, in relation to a reform in parliament, the reduction of publick expenses, and other measures to relieve the burdens and complaints of the people; and that it was their firm purpose, if the existing parliament would not bear them out in these views, to advise the king to dissolve it, and to appeal to the sense of the nation, by a new election. This declaration was received with great applause. It appears, however, that there was a considerable variety of opinion, as to the extent to which reformation ought to be carried—from moderate reform, down to *radicalism*. Earl Grey, the premier, was in favour of less numerous changes, than would suit the wishes of many others. Incendiary outrages still prevailed in many parts of the country, notwithstanding the detection, trial and execution of a number of the guilty. It appears, indeed, that the people of England are in a very unquiet and agitated state; and meetings to express the popular voice in favour of thorough parliamentary reform, were every where held. *A form of Prayer*, on account of the troubled state of certain parts of the united kingdom," has been published by authority, and ordered to be used in all the churches of the establishment. Among the dissenters also, meetings and associations for prayer have taken place. The serious and reflecting part of the community appear to be deeply impressed with a sense of the critical and dangerous state of the nation. That things cannot remain as they are, seems to be the conviction of all; and yet the hazard of making changes, such as will in any tolerable degree satisfy the mass of the population, is manifestly great—when begun, none can foresee where they will end. We have long been of the mind, that in some way or other, that enormous disparity, which exists between the higher and lower classes,—between the noble and wealthy, the dependant and poor, of South Britain—must come to an end, or be greatly diminished. Most sincerely do we wish that it may take place without convulsion and bloodshed; but how it is to be effected, we do not perceive. Ireland is still more agitated than England. O'Connell is doing all in his power to effect a dissolution of the Union; and it is not doubted that his ultimate aim is to render Ireland a separate and independent kingdom. The present Lord Lieutenant, the Marquis of Anglesea, is highly popular; but it is questionable whether, with all his influence, he can preserve peace without the intervention of a powerful military force; and this may produce insurrection and rebellion at once. He has caused O'Connell and four of his chief associates, Messrs. Steele, Reynolds, Barrett, and Lawless, to be arrested by a State warrant, *on a charge of conspiring to evade the proclamation act.* This measure occasioned great excitement in Dublin, which continued at the date of the last accounts. On Christmas day, the Archbishop of Rheims (Cardinal Latil), presided at the celebration of the popish ceremonies, in the Roman Catholick Chapel of Edinburgh, having for attendants, the ex-king, Charles X., the duke and duchess of Angouleme, the duchess of Berri, and the duke of Bordeaux, with their suites. Were John Knox living, what would he say to this! There has been a small deficiency in the English revenue for the current year, but none that causes alarm. In some parts of England and Scotland, the operatives have lately found full employ, but at low wages.

FRANCE.—The trial of the ex-ministers of France was concluded on the 21st of December, and they were all sentenced to perpetual imprisonment, and to be deprived of their titles, dignities and privileges. In addition to this, the sentence pronounced on Polignac included transportation and *civil death.* In France, *civil death*, deprives a man of every civil and social right, dissolves his marriage, conveys his property to his heirs, and takes from him all control and direction in the education of his children.

The unhappy man on whom this fearful sentence has been pronounced, is to be confined in the fortress of St. Michael, on a bleak, barren rock, near the coast of Normandy; his associates go together to Fort Ham in Picardy. What a change, in less than five months, from the highest honours short of royalty, to the lowest depths of contempt, degradation and infamy! To such changes are those distinctions exposed, for which the great and the wise of this world pant and strive, and keep the world in commotion. Happy is he who seeks that honour "which cometh from God only," and leaves the conflicts of ambition to its deluded votaries and victims. Great fears were entertained that the populace of Paris would break through all restraint, when it should be known that their importunate demand for the death of the ex-ministers had not been complied with. But the number and fidelity of the National Guards, under the wise arrangements of General Lafayette, who went and lodged with the prisoners during the night they remained in Paris after their trial, preserved the city in perfect peace; and the next morning, at a very early hour, they were transferred without interruption to the castle of Vincennes, where their sentence was read to them, by two commissioners from the court of Peers. On Friday evening, December 24th, three days after sentence had been pronounced on the ex-ministers, a resolution was passed by the Chamber of Deputies, declaring the office held by General Lafayette, as commander-in-chief of the National Guards, unnecessary. The consequence of this vote, if it had been approved by other branches of the government, would of course have been the removal of the General from the command of that body. The General, however, after a consultation with his friends, resigned his commission into the hands of the king, in a letter, in which he declared that, in resuming his station as a simple soldier of the revolution, he was determined by all the means still at his disposal to support the throne, and the principles which had grown out of the events of July. The king, upon receiving General Lafayette's letter, immediately sent for (as he called him) "his old and long attached friend." The call was promptly obeyed, and a long interview was the result. They parted, late in the day, on terms of warm and mutual respect. Much, excitement, however, was produced in Paris, particularly among the students of the Polytechnic school. On Monday a number of the students, in defiance of the frowns of superior authority, went in a body to General Lafayette's private house, to express to him their cordial regard. On the same day, he informed the Chamber of Deputies, that he had resigned his commission. We wish we had space to give his whole speech, of considerable length, on the occasion. He told them that "he had always considered the post of commander-in-chief of the National Guards of France as incompatible with a constitutional monarchy; which had led him, in 1790, when solicited to accept it by three millions of National Guards, to apply to the "Constituent Assembly to issue a decree to forbid his acceptance"—that the memorable events of July, had induced him to accept this command, "always retaining the intention of laying it down, as soon as he was satisfied that it was no longer necessary for him to retain it, earlier if peace remained unbroken, but at a later period if war ensued." He told them, however, that he would not have resigned his command till after the trial and sentence of the ex-ministers; and intimated than it had been somewhat hastened by their act, and by finding that his retaining it had given some umbrage. He declared that he resigned it cheerfully, and even felt himself relieved from some embarrassment in speaking as a deputy, now that he should sustain that character without any other influence or authority. Such was the purport of his speech. He soon after addressed a very affectionate farewell letter to the National Guards, in which he recommends a ready obedience to his successor, Count Lobau, who, (we believe on his recommendation,) had been appointed by the king; to whom the resignation of Lafayette appears to have occasioned unfeigned regret. In a word, our country's friend has in this, as in every other instance, sustained his character as a pure and dignified patriot. There was probably some intriguing to get him to resign his commission, in the manner and at the time it took place; but we see no evidence that his influence, or popularity, is diminished. The king immediately published an address to the National Guards, in which he expressed his regret at the retirement of General Lafayette, and then announced his successor. Since the foregoing occurrences, the Chambers have been busily employed in a variety of concerns, important to the country; such as a new election law—acts in regard to the military establishment, &c.—but of these we cannot give a detail. There have also been changes in the ministry; and the last accounts state that the prime minister, La Fitte, who was at the head of the most noted banking house in France, has publickly announced that he has resigned all connexion with that establishment. On the whole, the prospect for France still seems to be auspicious. Louis Philip has positively, but very courteously, refused the request of the Belgic Congress, to permit his son to be chosen king of Belgium.

SPAIN.—It appears, by a published letter from Madrid, of the 13th of January, that "Spain is actively preparing to take part in any movement which the great powers may think fit to adopt, with respect to France. All the fortresses are undergoing repairs, and receiving provisions." In the mean time, the banished refugees are collecting on the frontiers; and it is said, that laying aside their former dissentions in regard to a commander-in-chief, they have unanimously agreed to act under the sagacious and experienced Mina; and that he has promised to lead them into Spain on the opening of the Spring, and has assured them, that he has good reason to believe they will be numerously joined by their discontented countrymen.

PORTUGAL—Remains nearly in *statu quo*. There is a report of an expected alliance between a son of the present king of the French, and Donna Maria, who was affianced to Don Miguel. She claims the throne of Portugal by the appointment of her father, to whom it was left by her grandfather. If the rumoured marriage takes place, the faithless and tyrannical Don Miguel, may find other employment than his favourite one of hunting and bull baiting.

ITALY.—There is, as usual, a great deal of manœuvring about the choice of a pope. The cardinals have been shut up in conclave, we forget how long. Cardinal Fesch, the uncle of Buonaparte, has been mentioned as a promising candidate for the triple crown; but there are several rivals and competitors. If we had any right to advise on the subject, it should be to toss a copper for the choice.

BELGIUM—Is torn and distracted by contending parties, and the people are suffering for the want of employment and sustenance. It seems a point settled, that they must have a king; but there is no one who wants to be their king, that the Congress will choose. We greatly fear that the cause of rational liberty will suffer by its mismanagement in Belgium.

HOLLAND.—The king of Holland, (till lately "the king of the Netherlands,") in an address to the States General, at the Hague, on the 20th of January, informed them, that in conformity with a protocol issued on the 20th of December, 1830, by the plenipotentiaries of Austria, France, Great Britain, Russia and Prussia, sitting in Congress at London, "he had consented to the opening of the Scheldt, in order to save Holland from greater evils; being convinced that the blame ought rather to fall upon the strong, who employs his strength to oppress the weak, than on the weak who obeys. His excellency [the minister who delivered the royal message] then declared, that the separation between Belgium and Holland, on equitable conditions, would be the result of the conferences [of the five great powers,] and that in the mean time, there would be a suspension of arms, which would not in any manner affect the rights and honour of the Dutch." By an article in a London paper, we learn, that the king of Holland, who was the umpire to whom was referred our controversy with the British, in regard to territory bordering on the British colony of Nova Scotia, has made his decision; and that this decision is, on the whole, exceedingly favourable to the United States; the British paragraphist seems quite angry.

RUSSIA and POLAND.—Manifestoes have been issued by both these powers, in reference to the Polish revolution. All our sympathies are with the oppressed Poles; and we were ready to weep, in reading the manifesto—extended, temperate, firm, and magnanimous—in which they make their appeal to Europe and the world. But an awful conflict—decided it may be ere now—was before them. The Russian emperor had declared that a single battle should settle the controversy; and he was marching large corps of troops toward Poland. But on the other hand, the Poles were determined to breast the storm without shrinking; and were marching their forces to meet the enemy on the very confines of their country. The devotedness of every class of the people, women as well as men, clergy as well as laity, was most wonderful. O, it reminds us of what we witnessed and felt in our own revolution! May heaven prosper the righteous cause of Poland, partitioned, oppressed, and insulted by tyrants, who have done wickedly, because they had power to do it. And remembering that "the battle is not always to the strong," we have a gleam of hope that heaven will favour their cause, although, to human apprehension, it is all but desperate.

We have exhausted our space, without completing our usual *round*. We however leave no very important matter unnoticed.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

MARCH 1, 1831.

SELECTIONS FOR THE MONTHLY CONCERT.

INDIANS IN NEW YORK.

Extracts from a letter of Mr. Bradley, dated at Seneca, Oct. 15th, 1830.

Advantages which the Indians suppose they have derived from the Missions.

THE Indians at Seneca were visited early in the fall by eight or ten persons, whose design seemed to be, to gain the favor of the heathen party, and, if possible, to disaffect the Christian party with the missionaries and the school. Having invited both parties to hold a council, they addressed the assembly; and among other questions, implying that the missionaries had not fulfilled their promises, and had misapplied the funds entrusted to them, and at least, had done them no good, they asked the Christian party whether they were "going forward in civilization or backward?" To which Captain Pollard, a Christian chief, replied in the following manner.

"Since we began to keep the Sabbath day, we have been growing more industrious and more happy. We have now large farms which we cultivate, and by cultivating them we get a comfortable living. Our farms are surrounded by fences, which will enable us to sleep quietly during the night, feeling that our crops are safe from being destroyed by cattle breaking in upon them. Within a little time we have built twenty-three large framed barns and thirteen framed houses, besides a meeting-house which cost 1,730 dollars. In our framed houses we can live comfortably, and in our meeting-house we assemble every Sabbath. About fifty of us have agreed to abandon forever the use of liquor, which makes people drunk. We think our condition is greatly changed from what it once was. The missionaries and the Missionary Society have done us much good."

After this reply, the attack, on the mission was renewed by the visiters, who took occasion to speak contemptuously of the Sabbath. Very spirited and appropriate answers to these attacks were returned by Seneca White and Young King two other Christian chiefs. Respecting all the proceedings Mr. Bradley, who was present most of the time, remarks—

I believe that good will come out of this; for it presented a favorable opportunity for the Christian Indians to lay before the heathen party the good effects of missionary labor among that portion who wish to embrace the Christian religion. It must, I think, produce in the minds of the opposers a conviction in favor of the Christian religion. In some of their speeches they frankly acknowledged that what their breathren, the Christian party, had said, was true; particularly what had been said respecting the progress of civilization among them. I do not know of a single framed house or framed barn among the whole of the heathen party: and there is scarcely an individual among them, that raises enough from the land to furnish him with food through the winter. The temporal condition of the two parties, to say nothing of their spirtual condition, speaks volumes in favor of the religion of the Bible.

Extract from a letter of Mr. THAYER, dated at Cattaraugus, December 3d, 1830.

Visit to the Indians on the Tonawanda and Allegheny Reservations.

INTERESTING visits made by the missionaries at Seneca and Cattaraugus, to the Indians on the Alleghany reservation, have often been noticed. These visits have been the principal means of acquiring religious knowledge, which the Indians on this reservation have enjoyed. Yet nearly one half of them express their belief in the Christian religion, and have made great advances in knowledge and civilization. A small church has been organized among them; they have built, or are building, school-houses for themselves, at both of their villages; and during the last year they have maintained a school, and hired a young Indian, educated at one of the other mission schools to teach it. The statements contained in the following extracts, show that their desire for improvement and their exertions to promote it are undiminished.

I have lately visited the Tonawando and Allegheny reservations. The station at the former place is under the care of the Baptists, and is very interesting. The boarding-school there contains twenty-six Indian children, who are making good progress in learning. The missionaries appear to be pious and devoted. I was thankful for the opportunity of becoming acquainted with them.

I was much pleased with my visit to Allegheny. The Indians there are scattered over a reservation, which is generally about a mile wide, and extends more than thirty miles on the Allegheny river. The Christian party reside principally in two villages, about eight miles apart; the principal village of the heathen party lying between them. At the lower village there is a good framed school-house, large enough to answer the purpose of a meeting-house, built last year. They are now erecting a similar building at the upper village.

I spent a few days on the reservation and attended meetings at each village.—All appeared anxious to hear, and were quite solemn. Though there is no special excitement, yet there is a good deal of feeling among the members of the church. Joseph Sanford, (a young man who went from Cattaraugus to teach the school,) thinks he has been converted since he resided there. I hope he is not mistaken.

The last day I spent at Allegheny, I held a temperance meeting; and after addressing the Indians on the subject, I formed a society on the principle of entire abstinence. Thirty-five signed their names. One of the signers was a hundred years old.

The Indians on that reservation are desirous of having a teacher sent to them, and urged me to come and live with them, promising to build me a house, in case I would consent to become their teacher. I told them I was willing to go and labor where I could be most useful, but could give them no encouragement.

Since my return to Cattaraugus, I have received a letter from Joseph W. Pierce, an Indian youth, secretary of the "Allegheny Indian Temperance Society," informing me that they had held a meeting since I left, at which eighty-two had joined the society, making in all 117 members.

RUSSIA.

Attention to the Scriptures in Russia.

A gentleman at St. Petersburg thus speaks of the desire manifested for the word of God among the Russian people.

We have completed the distribution of eleven thousand volumes, and are entered on the twelfth thousand; chiefly of Russ Testaments, but including various Bibles and Psalters, with Finnish, German, Polish, and Esthonian Testaments.

Among the Russians, in particular, the desire for the Scriptures increases on every side. The field is widening; and will continue to do so, as the work becomes known to the people. Some are only beginning to hear of it, and many more have not yet heard of it; but, everywhere, the people are learning to read, in a way unknown in past ages. The august monarch encourages education: schools are becoming very general: adult peasants are instructing one another: parents are teaching their children; and children are reading what they learn to their aged relations.

I was sitting a few evenings ago, reading to my wife the 302d page of "The Natural History of Enthusiasm":—

"Now, if it may for a moment be assumed, that a general rectification of doctrine and practice, and a revival of primitive Christianity, is actually about to take place, what is that preliminary measure which might be anticipated as the necessary means of giving irresistible force and universal spread to such a reformation?—what, but the placing of the Sacred Canon, the arbiter of all dispute, and the fountain of all motive, previously in the hands of the people of every country?"

In viewing this passage in connection with our present engagements, we could not but be struck with its force and beauty: but we had scarcely time to think of one or the other, before it was announced that a peasant wished to speak with us. I closed the book, and went to the stranger; who had come with money for 20 Russ Testaments some time since received, and to obtain a fresh supply of these precious volumes to circulate among the people who dwelt in his neighborhood. He is from a place near Peteroff, surrounded by numerous villages; some three versts, some ten, and others twenty versts distant. I cannot tell you the pleasing associations of ideas which rushed into my mind while conversing with this simple-hearted and devout Christian: his coming to us just at that moment appeared like a striking illustration and confirmation of what we had been reading.—We had never seen this man before; but he had long been known to us as the pious Joan Joanovitch, having previously received about 300 Testaments and Psalters. The conversation of this good man was very refreshing; and his animated description of the "hunger of the people for the word of God" would have made your heart leap for joy. I think I never saw a person who appeared more delighted at the thought of doing a little to advance the Redeemer's kingdom. He was a poor man, and clothed in the very humblest costume of the country; but the prophet would have said of him, *How beautiful upon the mountains are the feet of him that bringeth good tidings!* I confess I felt a peculiar love to him, as a devoted laborer in the vineyard of the Lord.

We supplied him with books; and on his departure he said, "I beg you to procure me 100 Testaments without delay: they will soon be called for; and, al-

though I cannot pay you for them immediately, yet as I receive the money from my poor neighbors I shall faithfully deliver it to you. Farewell!"

For several days my mind had been depressed with incidents connected with a pilgrim's life; when, in an unexpected hour, as if an angel were sent to comfort me, I was completely relieved by a visit from a Baron's servant. He was a well-dressed, clever, and intelligent man. "I am come," said he, "from a far country; and, if you please, I should like to have a copy of the New Testament, the Psalter," &c. "Who sent you hither?" "It is singular enough," he replied, "that ever I should hear of you; but it came to pass in the following manner. Some of my master's people were at work in this city last summer; and when they returned to spend the winter with their families, they exhibited the treasures which they brought from the metropolis: a few of them had the books which I have now asked for. I had never seen any of the sort before; and I resolved, if it were ever in my power, I would possess them as my own: and, to my great joy, my master lately determined to come hither, and to take me with him. When this was known, my nephew requested me to bring a New Testament for him also. We are just arrived, and I had some difficulty in finding your house; but, thank God! I have found it at last." He was not sent empty away.

The next morning a laborer called for exactly the same books as we had sold this man the preceding day. "Whence came you, friend?" He told us. "Why, there was a gentleman's servant here from the same place, yesterday." "O yes!" replied the man; "it was from him I have heard of it; and he has promised to carry these books, for me, to my relatives."

How delightfully employed are these poor peasants, who, when perhaps a thousand miles from home, are preparing to supply their families with the glad tidings contained in the Bible!

In the spring of 1829, Timothy, the hawker, called at my house with his wares. My servants, who recommend the Scriptures whenever they have an opportunity, talked with this man on the value of the New Testament, and advised him to buy a copy. "Of what use can it be to me," said he, "when I am not able to read?" "Yes, it may be of great service to you: you can carry it to your lodgings, and have it read to you; or you can send it to your family, some of whom can read it. It will do good: buy one." The man attended to this advice, and carried the book to his lodgings.

We saw nothing more of this man until autumn; when he returned, and earnstly entreated a copy of every kind of book which we could give him. "You can form no idea," said he, "of the good that book has done, which I bought here in the spring. There are more than thirty of us who mess together at the same lodgings; and, at the time when I first took home the New Testament these men spent almost every evening at the public-house, and returned intoxicated: but now the scene is quite altered--scarcely a man leaves the lodgings in the evening. There are three among us who can read; and they take it by turns, and the others sit round and listen to them.—There is no drunkenness in our party now."

Oh, what an interesting scene would this group have presented to the eye of an apostle!—thirty poor villagers, collected together from various parts of the country, listening to one of their number reading the words of eternal life; and, from this circumstance, breaking off from their vices, saving their hard-earnings for their families, and acting like rational creatures!

REPORTS OF MISSIONARES.

VIRGINIA.

From Mr. J. Stoneroad, Morgantown, Monongalia Co. Va. Jan. 27th, 1831.

"First fruits" of Missionary labours.

On the 27th of October last, I left home to enter on the service of your Board—In eight days, by the Divine blessing, I reached the field assigned me—I felt utterly unworthy of the deep interest manifested at my arrival, by the members of the church. Agreeably to the arrangement made, I preach, once in two weeks, in three different neighbourhoods, at an average distance of about six miles from town. These stations are all within the bounds of the Morgantown congregation. At two of these stations I conduct a Bible Class, before preaching. I have also organized a Bible Class in Morgantown, in which the members generally take a very deep interest. I entertain a very high sense of the utility and importance of Bible Classes—Many are thus induced to study the Bible, to whom previously, the Bible was literally, as well as spiritually a sealed book. Two of the female members of the class in Morgantown, have lately entertained a hope of having "passed from death unto life;" one of whom dates her first serious attention to the Bible from her connection with the Bible-Class—And I fondly hope and earnestly pray that others, connected with the Class, may yet, thro' the Divine blessing, reap immortal benefit, from such connection—Five of the members of the Class at Stewarttown (7 miles from Morgantown) are enquiring "what they must do to be saved"—one of the same class has

obtained a hope. There are two Sabbath schools within the bounds of this congregation. The school in Morgantown consists of about 120 scholars; and is under the joint direction of Methodists and Presbyterians. This school I meet and address, when consistent with my other avocations—I hope to form two or three other schools, when the severity of winter shall have passed by. The other school already formed in the Country, consists of about 50 scholars; the children of Presbyterian and Baptist parents. The state of Education in all this region of country is generally deplorable—The sparseness of the population, in some neighbourhoods, and their general poverty in others, render it difficult, if not impossible, to sustain regular day-schools. The importance of Education, generally, is entirely underrated. The low state of education, just alluded to, as might have been anticipated, is, for the most part, attended with a correspondent laxness of morality. Instead of being "the mother of devotion," ignorance, like its ghostly patron and advocate, is "the mother of harlots and abominations"—I never saw this fact more fully exemplified than in this region of country. The state of education is generally a correct thermometer by which to graduate the state of morals—I am happy to believe, however, that the literary and moral character of the population, is generally improving. The necessity of Missionary labour, in this region, is very imperious. The people, however, at present, cannot, without assistance, support the stated preaching of the Gospel. Here, as elsewhere, too, individuals may be found, who seem to be influenced by the principle that money given for this or any other benevolent enterprise, is lost.—For the honor of religion, however, I would hope that all such sustain no connection with the church. I have much reason to thank God if my unworthy instrumentality has been blessed to the salvation of a single soul. I have reason to believe that I have not laboured entirely in vain. There has been in the vicinity of Stewarttown, (where I preach once in two weeks and hold Bible-class) considerable excitement both among Presbyterians and Baptists. —We had the sacrament administered there some weeks since, when four were admitted upon examination; three of whom belong to this congregation. In addition to preaching I visited considerably from house to house. Since then eleven more have obtained a hope, and nearly as many more are still anxious. These, I expect, will soon be admitted as members of the church. This neighborhood, it is proper to remark, had formerly been almost proverbial for immorality. At Kingwood (20 miles distance) there has been a good deal of attention to religion—I preach there one fourth of my time. When last there, seven or eight were anxious about their salvation—this number, I learn, has since been increased. Some few of these have expressed a strong hope in Christ. There is here no Presbyterian Church—I preach generally in the Court House; sometimes in private houses. They have agreed to raise one fourth of three hundred dollars for my support. In the four stations at which I preach, 18 at least (probably more) have obtained a hope and wish to join the church. This opportunity, I trust, they will soon enjoy. For all this let God be praised. I have held anxious meetings twice at Stewarttown, at which about sixteen attended. Oh! tis delightful employment to point enquiring souls to the bleeding lamb of God. The temperance cause is pretty generally patronized in this part of the country. There are a male and female temperance society in Morgantown; the former consisting of 56, the latter of near 100 members. The demon of intemperance, the Devil's recruiting sergeant, I hope will ere long be expelled from the country. The amount of Missionary service is as follows:—preached 50 times; met and conducted prayer meetings for different purposes 22 times; addressed a Sabbath school at different times; visited sick persons 24 times; met and conducted Bible-classes 20 times; visited 35 families for religious purposes; addressed a temperance society and attended 2 monthly concerts; held anxious meetings 4 times.

Pennsylvania.

From Mr. J. B. McCreary, Great Bend, Susquehanna county, Pa. Jan. 20, 1831.

"The following is a brief summary of my labours during the past year. I have circulated 10 confessions of faith; 20 copies of religious periodicals; and 7,500 pages of religious tracts; assisted in getting 3 townships and 1 village under monthly tract distribution; obtained the erection and completion of one new church and the improvement of one already built; attended the dedication of 2 churches, 3 church conferences, 3 installations, 6 meetings of Presbytery, and 1 of Synod; preached in 12 different churches; made 150 family visits; performed 222 religious services; travelled 2165 miles; attended 6 anniversaries, 6 funerals, 1 thanksgiving, 2 weddings, 2 temperance meetings; delivered 2 tract and 6 sabbath school addresses; admitted 11 members to the church, 8 of them by profession; had 20 children baptized, and the sacrament of the Lord's supper administered 4 times; induced 2 congrega

tional churches to become Presbyterian in their form of government; had 7 elders and 1 deacon ordained; established 1 bible class and 4 sabbath schools; and attended a large number of monthly concerts, meetings of session, bible class and prayer meetings; and exerted my feeble influence in many other ways when I had the opportunity, in promoting the cause of Christ. These services I humbly submit to the consideration of your Board, and commend them to the blessing and glory of God, to whom all the praise belongs.

Dedication of a new church, and sale of pews.

Our church, which we have just dedicated to the service of God, was built principally through the zeal and liberality of two gentlemen, the one a member of the church, the other of the congregation. The building is very handsome and convenient, and is completely finished in every part; it cost nearly $1300, and promises great good to this place both in a temporal and spiritual point of view, if the gospel can be supported in it. We appointed last Saturday to sell the pews on which the whole expense of the building was levied, and although the day was extremely inclement, they were all sold except 7, and they will soon be disposed of—some who have purchased, have since refused a rent of 15 per cent. on the cost of their pews. This little flock are greatly rejoiced in the prospect of enlarging their borders, and I mention these facts to shew the encouragement you have to continue to them your fostering care; but if you withdraw your aid from them now, they must either close the doors of their temple, or open them to the Baptists and Methodists, who have each already applied for admission into it. * * *
The enemies of the cross also are using every effort to spread the seeds of infidelity both by their private intercourse with men, and by the circulation of infidel publications, which renders it of the utmost importance that the gospel be preached here, and every possible effort used to get the youth under Sabbath school and Bible class instruction, which appears to me, to be the only hope of saving the next and future generations from destruction. I have also been much impressed with the importance of having a well conducted female boarding school established here, in which religion and education shall be united. This situation is a very favorable one, there being no such institution within 130 miles of us. We have a very large and elegant building situated on the bank of the Susquehanna, well adapted to such use, and which is now in a course of preparation for that object—We have just had a visit from Rev. F. A. Strale and lady, of Allentown, who have agreed to return and commence a school in April next. I need not speak to you of the great importance of the religious education of mothers, and of having their influence well directed, at this eventful period of the church. I would only say, that the success of this important institution depends very much, under God, upon your Board; for if the preaching of the Gospel is not supported among us, we cannot expect that parents will entrust their daughters to our care, and the consequence will be a failure of our plans and expectations. I hope that these few brief hints may have the influence upon the minds of the Board which we feel their importance demands."

An important station in Pennsylvania.

We learn with regret, that our Missionary in Warren County, has engagements which render it necessary for him to leave his present field of labour in the Spring—and we publish a few extracts from his last communication, dated Sugar Grove, Jan. 22, 1831, in hopes that it may meet the eye and secure the services of some one who will say, " Here am I, send me."

" I shall be under the necessity of leaving this field of labour on the expiration of my present commission. It is with regret I do so, for altho' the labour is arduous and the adversaries many, there is an effectual door open for usefulness in the cause of Christ. There is a congregation organized at Warren, Sugar Grove and Brokenstraw, and at each of these stations religious services are attended to every Sabbath, and once during the week, whether I be there or not. There is a Bible Class at every station. Tracts are in circulation, and Sabbath schools are particularly attended to.

It is of vast importance to the cause of religion that a person be here to occupy the ground on my leaving it; indeed it would be better to have one here in April, so that I might go round with him and introduce him at the different stations. The object in view in the present communication is to solicit your Board to send a labourer here with a general commission for Warren County, in April. With aid such as is usually granted by the Board, there will be no difficulty in supporting one Missionary, indeed, I hope efforts will be made to keep two in the County.

At this station they are now collecting materials for a Church which is to be put up next Spring, in neither of the other stations have they yet a Church.

As for the qualifications of the labourer, let him be as able a one as can be had, for he will have to maintain the ground against Deists, Universalists, Arminians, &c. &c. He will find zealous assistants in every station, kind treatment, an uncommonly healthful country, and plenty of labour.

That the Lord may incline the heart of some devoted servant of Christ to bend his way in this direction, and bless his exertions in watering the seed I have attempted to sow, is the prayer of your present Missionary.

A Missionary's lamentation.

A Missionary in Venango County, Pa. under date of Jan. 20th, 1831, thus writes,

I have spent three months more in this field of labour. If my usefulness is to be estimated by what appears, it is very limited. To proclaim deliverence to captives, to publish peace to the guilty, to hold up to dying sinners a crucified Saviour, to comfort the people of God, is a pleasing employment, but attended with awful responsibilities, and many discouragements. It is a time of barrenness in this part of the Church. The people of God still slumber, although heaven with all its glories is rapidly approaching.—Sinners sleep on the brink of "everlasting burning." We may warn, entreat, and urge, but all will be in vain, unless God will arise and work. But alas! how backward are we to ask him to work. We feel that we need his immediate aid, but still we slumber. We have had (in Richland,) a weekly prayer meeting, which is attended by a number, but I fear we have not the spirit of prayer. We "ask but receive not, because we ask amiss."

NORTH CAROLINA.

From Mr. A. Y. Lockridge, dated Rowan County, N. C. January 21st, 1831.

I arrived at my destined field of labour on the 5th day of October last. I found the good people anxiously waiting my safe arrival, yea more, praying that God would come with me, and bless my labours among them.

My time and labours, (since my arrival) have been divided between Third Creek and Back Creek congregations—distant from each other about 8 miles. I have preached 26 times, attended the Monthly Concert of prayer, for the heathen, as often as Israel's friends come together in other parts of the world, on the first Monday of each Month, to offer to God their prayers and their silver and gold, for the conversion of the world. Besides the Monthly Concert of prayer, I have attended congregational prayer meetings, at least one per week, in different neighborhoods, within my field of labour. I have visited 50 families. I spent two days in every week going from house to house, preaching the Gospel, to old and young, masters and servants, and this I have found to be the most pleasant and profitable part of my public labours. I have organized a Bible Class at one of my places of preaching, of about 50 members, most of the members are young people: But some of my fathers and mothers in Isreal have connected themselves with the Class for the double purpose of increasing their own knowledge of God's blessed word, and of encouraging their children, and the youth in the bounds of the congregation, to study the best of all books, the Bible. At my other place of preaching we hope soon to form a similar Class, we would have organized one before this date, if we had a sufficient number of question books. (We use the Union Questions.) We have sent to the principal Towns in the State, but could not procure one dozen of question books. So that we will be compelled to send all the way to your city for a supply of books. Could not the A. S. S. Union send us an agent to collect funds, and form unions auxiliary to their Society. We have the funds, and we much need a suitable man to labour as an agent for Sabbath schools in this part of the State. We had four Sabbath schools at the commencement of the Winter. Three white schools, and one black school. Two of these have been stopped. One by the Legislature of the State prohibiting "the coloured people, in the State, to learn to read or write, *the use of figures excepted.*" The other school has ceased operation a few weeks for the want of a suitable room. Two of the schools are still in operation, and one of them is as flourishing a school as I have seen in the southern country. We have a Tract Society in Back Creek congregation, that resolved at a late meeting to adopt the "Monthly plan of distribution."

VIRGINIA.

From the Rev. C. B. Bristol, dated Middletown, Va. Dec. 7, 1831.

I came to this place on the 6th of November, and found the people waiting with deep solicitude for the arrival of their Missionary. Since that time I have preached eleven sermons, attended four prayer meetings, and organized one Bible Class, and a Sabbath school in the village, both of which are now in a very flourishing situation. I have also commenced two Bible Classes in other parts of the congregation, in which I contemplate preparing teachers for Sabbath schools in their respective neighborhoods. My

labours have been principally confined to this congregation. I have visited several families, and have been much gratified in witnessing the deep interest, which now prevails, for the regular administration of the ordinances of God's house. My meetings have been well attended, and the audience remarkably attentive. From this unusual seriousness and attention to the means God has appointed, we begin to indulge a trembling hope that the work of grace has already commenced in the hearts of some, which will not "be as the morning cloud, and as the early dew that passeth away." My Bible Class and Sabbath school have enlisted the attention of the people of all ages in this village to the study of "the Holy Scriptures" which I hope will make many "wise unto salvation through faith which is in Christ Jesus."

This village in which the Church is located, contains between 25 and 30 families, some of them belonging to other denominations. The house of worship is a frame building 45 by 30 feet, it has not been plastered nor seated. As near as I can ascertain, there are 24 members of the Church in good standing. They have no session book nor any records of the proceedings of the session. At present there are only two elders, I expect soon to ordain one or two more.

As it regards my support in this place and vicinity, I scarcely know what to say. The inhabitants are in quite moderate circumstances, and there is but little money in circulation among them. They have now about $140 subscribed, they will probably raise about $175 or $200. If they can raise $200, they will expect two thirds of my time. They appear to be very anxious to secure this at least, and if possible the whole of my time, and also to have me settled with them.

One circumstance which appears remarkable is, that those who are not members of the Church appear to be more engaged than the members, not excepting the elders. Some labouring mechanics have subscribed double to what the elders have, who are both farmers in very good circumstances. If the interest which now exists continues, they will probably give me enough to eat and drink. Here is a great field for usefulness. The woods and mountains about here contain many immortal souls who may be brought into the fold of Christ.

INDIANA.

Want of Bibles in Montgomery Co.

From a Missionary in Indiana dated, Crawfordville, Jan. 6th, 1831.

We are going on with the work of supplying the destitute families of this county with the Bible, though the work progresses slowly for the want of a sufficient supply of Bibles. From a pretty thorough investigation of two or three townships, we find that between a third and a half of the county will be found destitute. We had no idea of such a want, considering that we had a Bible Society in operation for three years, and the merchants of this place had sold a great many Bibles in addition. We are likewise making an effort at this time to raise a fund to establish a depository of Sabbath school books in this place. A County Auxiliary Society was formed here a few weeks since, for that and other purposes connected with the organizing and fostering Sabbath schools. I have volunteered to act as *Agent* for this County.

NEW YORK.

From Rev. W. J. Bradford, dated Virgil County, N. Y. Feb. 4, 1831.

"Our meetings on the Sabbath are becoming interesting. The number of attendants is increasing and the attention given to the preaching of the word very encouraging. One has been received into the Church on confession, three or four are indulging hopes; who will probably connect with the Church soon, some are serious. We have established a conference meeting in our village, which is well attended. A Bible Class and Tract Society have been established; the Bible Class is generally attended, and promises well. Our tract society is small, but prosperous. We have engaged in the monthly distribution, every family is supplied with a tract, and we are expecting soon to be furnished with means to supply every family in the remote corner of the town. We feel it an imperious duty to use vigilant efforts for the spread of tracts. As a large proportion of the people are very destitute of Books, and many are negligent of public instruction, no other means will in all probability be so effectual as that of tracts. We have a Temperance Society in a prosperous state, and spreading a powerful influence over the town. In short, it is our object to engage in all the enterprises of the day, so far as our circumstances will permit.

As it respects the state of religion with us, while we have some things that are cheering, we have much to deplore.—While some appear to be living near to God, are enjoying the light of his countenance, and are active in building up his kingdom, others who profess friendship and faith in Christ, appear still to be much attached to the world, are unsatisfied as to the heart, and unwilling to come up to the help of the Lord against the mighty powers of darkness.

Among our numbers there have been some who have imbibed prejudices against the measures that have been adopted for

the promotion of benevolent objects. But we hope the time has arrived when all such prejudices or fears shall cease to keep Christians from the work. We feel that the present is a time for *exertion*, and that if duly instructed, *no christian can preserve a good conscience*, without *doing something* for the spread of the Gospel abroad and for its success at home.

From a Missionary of the Board in Alabama, under date of Nov. 1st, 1830.

Opposition to the Distribution of the Scriptures.

"I have mentioned the resolution and efforts of the American Bible Society in public and often in private, but to my sorrow I never meet with a reciprocity of feeling on that subject. Objections are always raised, not directly against the spread of the Bible, but often against the gratuitous distribution; and some there are, who preach, that often sound the tocsin of alarm at *all* such operations, and *they* are not without their influence. Bibles have been gratuitously provided to supply this county, but the county will be unsupplied next May, for any thing that now appears. I wish not to be faithless but believing on these subjects, for it is the Lord's work, and I hope he may spread his truth even here. There is a lamentable dearth of knowledge of any kind in this region, and perhaps as little reading as in any community in a christian land. All kinds of iniquity abounds."

REPORTS OF AGENTS.

TENNESSEE.

From Mr. Alfred Hamilton, agent in Tennessee—dated Jackson, Madison co. Jan. 14, 1821.

I feel that the service of the Board is a laborious and arduous one, but feel at the same time, no disposition to shrink from any service however arduous, provided I can be instrumental in sustaining and urging forward the "ark of God"—the cause of our Lord Jesus Christ. My motto is "Nil desperandum Christo duce."—"Perseverantia vincit omnia." And I desire to spend and be spent—to labour and die in the field, leading on the "sacramental host of God's elect" to the great battle of God Almighty—to the final triumph. The hosts of earth and hell may gather, array and concentrate themselves in vain. The arm of the Redeemer is too powerful, and his purposes to save and rescue "his sheep"—and present his church arrayed in bridal attire, "without spot or wrinkle or any such thing" before the throne of his Father, too stable &well concerted,to be stayed or frustrated by any or all opposition. And rapidly is the Church advancing to this glorious and blessed triumph. She calls justly upon her sons and daughters to pour into her treasury their substance, and into the bosom of her God their unceasing prayers of faith. O that the children of God would arouse and gird themselves for the conflict! Roll on ye chariot-wheels of redemption; and O descend thou Eternal Spirit of quickening and grace, and arouse thy children and take possession of this revolted earth! But I must restrain my thoughts and my feelings, and give an account of my stewardship, though it be an informal one.

On my way to the District, I stopped at Charlotte, Dickson county, where I found a small Presbyterian Church, to which I preached on the Sabbath and organized it as Auxiliary to the Board.—There were 25 annual subscribers making an amount of $13.00 of which $4.00 were paid to me.

The Auxiliary of New Providence Church, in Carrol county, consists of 29 annual subscribers, making an amount of $15 75. This Church had been organized in '28 or '29, but was never reported to the Board. It may therefore be considered as just formed.

Wednesday 22d. Preached at Mount Hermon, in Henderson county, and organized the Church. Eight annual subscribers—amount $4.00.

Thursday 23rd. Organized the Church at Cotton Grove, called "Union," in Madison county. Twelve annual subscribers—amount $6 50—paid $2.00.

Sabbath 26th. Organized the Church of Hopewell, Madison county. Twenty five annual subscribers—amount $12.00.

Tuesday 28th. Organized the Church of Brownville, Haywood county. Nine annual subscribers—amouut $5.00.

Want of Missionaries in the Western district of Tennessee.

This section of the State is a very important one, and is destined, I think, to be the wealthiest and most desirable part of the whole. It is rapidly populating with emigrants from the Carolina's and Virginia, who come and bring their capital with them, and design this as their permanent residence. The country is filling up therefore for the most part with wealthy and respectable planters. Its population has increased more rapidly than I have ever known a country to do. But about nine years ago, the first settlements were made, and now every County has from five to twelve thousand inhabitants. The land is good, and the climate far the most healthy. Thus it is important in a mere temporal point of view, but it is much more so in a moral and religious. The moral and religious aspect of the District, at present, is not in-

deed the most flattering, but prospectively there is every thing to hope for.

I think it is destined to be emphatically a Presbyterian country. The Presbyterian Church is now regarded as the most respectable and stable of any of the others that have a place here. It is regarded as the stay or prop of the land. It is but about seven years since the first Presbyterian Church was organized in the District, and there are now nearly twenty. It is true these are all as yet very feeble, but all that is wanting to increase their individual numbers, and of course their strength is the faithful and devoted labours of the missionary of the cross. Where, O where shall a sufficient number of these be obtained. Where are those who count not their lives dear unto them, if they may but win souls unto Christ? Methinks the Church, and especially the Presbyterian Church, has a dreadful amount of sin to answer for, in that she has slept so long; and in that her waking energies are put forth so sparingly, and in many cases so reluctantly. Ministers must be had: pious youths must be educated and thrust into the harvest. And this must be done now: 'twill not do hereafter, the present generation will be lost, lost, and the succeeding one be more difficult to bring under the influence of moral truth. Had I men now at command, I could place 10 or 12 in this district, where, under the blessing of God, they would be instrumental in preparing many, many, souls for immortal glory. And for want of these men, many very many of these souls, so far as man is concerned, must go down to the region of the dead, unforgiven, and unsprinkled with redeeming blood. Can men be found? Then why are they not sent forth? Do they need support? Is there not money enough in the Church? Christians, children of God, will you not empty your treasures for the sake of rescuing souls from eternal death!! Speak, Dear Sir, loud, and yet more loud than has ever yet been spoken to the Churches to awake and gird themselves for the mighty work which is before them.

There are several important stations which could and ought to be occupied as soon as possible by your Board.

General Agent of the Board for the Valley of the Mississippi.

It affords us pleasure to inform the churches, that the Rev. SIMEON H. CRANE has entered upon the active duties of his agency, in Cincinnati and in other parts of the Valley. In accordance with the earnest request of the friends of the Board in Cincinnati and its vicinity, the following persons have been appointed by the Board as a *Special Corresponding Executive Committee, in the Cincinnati Presbytery*, viz:

Rev. Joshua L. Wilson, D.D. *Chairman.*
William Schillinger, *Rec. Sec.*
John F. Keys, *Cor. Secretary.*
Henry B. Funk, *Treasurer.*
James McIntyre,
John Baker,
Nathan Baker,
James Johnston,
John Mahart, jr.
Rev. Ludwell G. Gaines,
G. C. Miller,
Charles Cist.

By a letter from Mr. Crane of recent date, we have been informed, that the above named Committee have already entered upon their duties, and adopted systematic measures for increasing the funds, and extending the operations of the Board. Mr. C. states that he preached a few weeks since in the Rev. Dr. Wilson's church, and took up a collection for the Board, amounting to $106, which was afterwards increased to nearly $200. He is now in Louisville, Ky. on his way to Mississippi. In a letter dated Louisville, Feb. 2, he states, that he has organized the 2d Presbyterian congregation in that place, under the care of the Rev. Mr. Sawtell, into an Auxiliary to this Board. In the first congregation, under the care of the Rev. Mr. Ashbridge, (before reported as an Auxiliary) he made a special effort in behalf of the Board, which resulted in subscriptions to the amount of $218 annually for 10 years. The Rev. G. W. Ashbridge subscribed $50 a year for 10 years, and Mr. Laws, an Elder of his church, $50 a year for life.

MISSISSIPPI.

From Rev. T. ARCHIBALD, dated Cloumbus, Mississippi, Nov. 13, 1830.

Deplorable condition of the Choctaws.

I have just returned from Presbytery and Synod. Our Presbytery met at Goshen, a Missionary station in the southern part of the Choctaw nation. The Churches in the Nation are not in a good state. Many of the Choctaws are very much dissatisfied with the last treaty, and have given themselves up to drunkenness and its consequent evils. I heard that more than two hundred were drunk in one day at a ball play. They say "Our country is sold and we do not care what we do." I think that a large majority of the common people are opposed to the Treaty. Our Presbytery has resolved to spend the evening twilight in prayer, to the great head of the Church, and to recommend the same to the Churches. This resolution was made in view of the great opposition which the wicked make against the Gospel; but had particular

reference to the situation of tne Choctaws. There is a great declension among them; and some, we fear, will turn out reprobates; but many seem to be firm and steadfast. Wicked men and seducers seem to wax worse and worse.

I rejoice that brother PATRICK has received an appointment to labour in this region. We expect to organize the Unity, Bersheba and Columbus Churches into Auxiliaries to the Board ; but do not expect that much will be contributed. We hope that the way will be open in the course of the winter to form a Tract and several Temperance Societies. I think that the cause of Temperance is daily gaining ground. We very much need a Bible Society, but I do not think that any thing considerable can be done at this time towards forming one. Brother PATRICK and myself have agreed to supply Lowndes County this winter with Bibles, so far as we are able. We can get some Bibles from Mayhew and Elliot Stations, but not enough. Monroe county will still be unsupplied, which is much more needy, and I know of but few persons in it who will probably feel an interest in the distribution of the word of life.

The Farmer's prospects have been much blasted for the past season. The Corn crop is about half as good as common. The Cotton crop about one third. But I hope the great scarcity will prove a blessing in the end. O that it may humble the people and make them seek the one thing needful.

A good example for Sabbath School Teachers.

A few days since, the Sabbath School Teachers belonging to the 7th Congregation in Philadelphia, under the Pastoral care of the Rev. *William M. Engles*, formed themselves into a Missionary Association, auxiliary to the Board of Mission, and pledged themselves for the supportof at least *one Missionary*--Their first annual payment of $100, the sum necessary, has been received, and the Missionary station assigned to them is Morgantown and vicinity, Monongalia County, (Va.)

Are there not many associations of S. S. Teachers, in this City, and in other parts of the country, which might with very little exertion, provide in like manner, for the permanent support of one or more Missionaries? Let the experiment be fairly tried, and we doubt not, the results will be favorable.

ANOTHER GOOD EXAMPLE.

The following note, enclosing $100, was received a few days since by the President of the Board of Missions. "God loveth a cheerful giver."

Shippensburg, Feb. 19, 1831.

REV. DR. GREEN,

I hereby transmit One Hundred Dollars, of which please put Fifty to the fund of the General Assembly's Board of Missions ; and Fifty to the General Assembly's Board of Education.

With great respect,
Yours,
A friend to GOSPEL GRACE.

"THE PRESBYTERIAN."

A religious weekly newspaper, under the above title, has recently been established in the city of Philadelphia, by an association of Ministers and Laymen of high respectability and influence.—The Rev. JOHN BURTT formerly of Salem, N. J. has been appointed as the Editor, to be assisted by a Committee of the Association, consisting of four clergymen and three laymen of this City. Mr. B. has already entered upon his Editorial labors—and the first number of the Presbyterian was issued on Wednesday the 16th of February. The size of this paper is the same as that of the "New York Observer"—which has hitherto been equalled in this respect, by no religious paper in the United States.—It is printed on paper of an excellent quality, and with a fair new type, which gives a plain and beautiful impression, and may be easily read. The mechanical execution, we think, is not surpassed, in neatness or accuracy, by any of the religious journals of the day. The *profits of this publication are to be divided between the Boards of Missions and of Education, under the care of the General Assembly of the Presbyterian Church.* The price is *only two dollars a year in advance*, or if paid within one month from the time of subscribing—and $2 50 if paid afterwards.

SPECIAL NOTICE TO MISSIONARIES.

All the Missionaries of the Board are requested, *without fail*, on the 1st of April next, to prepare, and forward immediately, to the Corresponding Secretary, a *special report*, embracing the following particulars:

1. Date of commission, and the precise amount of labour performed since May 1st, 1830.
2. The number of congregations, and missionary stations supplied, and the number of families in each.
3. The number of additions to the church on examination, or on certificate; of baptisms, and the total in communion.
4. The number of churches organized, and houses of worship erected.
5. The number of Sabbath Schools, Catechetical and Bible Classes, and the number of Teachers and learners in each.
6. The number of Bible, Tract, Missionary, Education, Temperance, and Colonization Societies.
7. The amount raised for Foreign and Domestic Missions, and the number of Auxiliary Missionary Societies.
8. The whole number of Sermons preached, Monthly Concerts attended, Prayer-meetings established, and families visited.

Notice to Auxiliaries, and Treasurers of the Board.

Auxiliary Societies are respectfully and earnestly requested to have their annual collections for the Board of Missions completed, as speedily as possible,—and all Treasurers, and Agents to whom funds have been committed for the use of the Board, are, also, requested to forward, to our Treasurer, *Solomon Allen, Esq.* No. 18, S. 3rd. St. Philadelphia, an accurate statement of the amounts they have received, and the particular sources from which they were derived, together with the *full amount of money*, where this may not be impracticable.

APPOINTMENTS.

Rev. I. Clinton, for 3 months to Western part of Harrisburg and Watson, N. Y.

Rev. N. A. Wilson, for 3 months to Morrisville and Bush Hill, vicinity of Philadelphia.

Rev. A. Hamilton, Missionary Agent, for 6 months in Tennessee.

Rev. D. Hoyt, for 1 year to Eusebia and Boyds Creek, Tenn.

RE-APPOINTMENTS.

Rev. A. L. Crandall, for 6 weeks to Harrisburg and Watson, N. Y.

Rev. C. Long, for 1 year to White Plains, N. Y.

Rev. B. E. Collins, for 1 year to Millerstown and vicinity, Perry co. Pa.

Mr. J. B. McCreary, for 1 year to Great Bend, Pa. and Conklin, N. Y.

Rev. W. McJimsey, for 3 months to Port Carbon and vicinity, Pa.

Rev. J. M. Ogden, for 3 months to Louisville and vicinity, Ky.

New Auxiliaries.

New Jersey, O. Raleigh, N. C. Charlotte, Dickson co. Tenn. New Providence, Carroll co. Tenn. Mount Hermon, Henderson co. Tenn. Union, at Cotton Grove, Madison co. Tenn. Hopewell, Madison co. Tenn. Brownsville, Haywood co. Tenn. Covington, Tipton co. Tenn. A Congregation on Beach Island, Geo. Somerset, Pa. 2nd Church Louisville, Ky.—Total 416.

LETTERS RECEIVED,

From 20th January to 20th February.

T. Barr, O. 2. J. P. Harrison, Ky. A. D. Montgomery, Va. G. Potts, Missi. W. Martin, Ky. T. Love, Del. J. Gaudy, O. A. Alexander, N. J. A. McIvre, N. C. D. C. Allen, O. T. Archibald, Missi. O. Filer, N. Y. M. Dickson, S. C. A. Head, Va. Messrs. White and Pearson, Tenn. S. H. Crane, O. 2. A. Allen, O. C. Long, N. Y. S. H. McNutt, Ind. S W. Doak, Tenn. J. Witherspoon, N. C. W. Carlisle, S. C. C. G. Crozier, Tenn. J. Thompson, Ind. B. E. Collins, Pa. N. A. Wilson, N. J. W. A. Bush, Ky. A. Y. Lockridge, N. C. R. Armstrong, Tenn. G. S. Boardman, N. Y. J. Berry, Tenn. C. Coburn, Pa. J. J. Rice, N. J. Elders, White Plains, N. Y. J. Green, N. Y. J. Stoneroad, Va. A. Hamilton, Tenn. J. Flenn, Pa. Sessions Great Bend, Pa. and Conklin, N. Y. W. F. Houston, Pa. J. B. McCreary, Pa. A. Leonard, O. H. Patten, Tenn. H. Patrick, Tenn. A. Williams, Illi. J. Ficklin, Ky. S. Griswold, N. Y. H. Safford, Geo. S. H. Terry, Pa. W. J. Bradford, N. Y. G. W. Kennedy, Md. S. H. Crane, Ky. G. W. Ashbridge, Ky. A. Gilchrist, S. C. H. B. Funk, O. R. B. Lapsley, Ky. S. Cowles, O. S. B. Robertson, Ky. J. H. Logan, Ky. J. Bennett, Ills. J. A. Logan, Ind. D. Rockwell, Ind. P. Dillon, O. R. H. Chapman, Tenn. J. Hunt, O.

Account of Cash received by the Board of Missions of the General Assembly, from the 20th of January to the 19th of February, 1831.

Allentownship, Pa. From the Female Sewing society per Rev. A. Heberton	$20	
Aaronsburg, Pa. From Messrs. Duncan and Foster, for Missions in the Valley of the Mississippi,	50	
Bethany, Pa. Cong. by Rev. Mr. Jeffers per S. Thompson, Esq. Treasurer,	67	50
Columbia, Tenn. Aux. Society per Rev. W. Anderson,	14	50
Charlotte, Dickson Co. Ten. do. per Rev. A. Hamilton	4	
Charleston, S. C. Cash returned by a Missionary	7	
Do. Do. Donation from do.	3	
Danville, Va. Collection at Monthly Concert per Rev. A. D. Montgomery	30	
Frankford, Pa. Collections in Presbyterian Church per Rev. Mr. Biggs	39	50
Hempstead, L. I. Coll. at Monthly Concert of Prayer and on thanksgiving day per Rev. C. Webster	10	
Marks Log Cong. Pa. Proceeds of Rev. Mr. Brackenbridges Missionary serm.	1	
Do. Aux. Society per Rev. J. Peebles	8	
Lexington, Ky. Aux. soc. of 1st. Church of which Rev. N. A. Hall is pastor, per D. A. Sayre, Esq.	70	
Do. Donation from T. T. Skillman, per D. A. Sayre, Esq.	50	
Do. From D. A. Sayre, Esq. 1st annu. paym. to be cont. for 10 yrs.	50	
Lick Run Cong. Pa. Aux. Soc. per Jas. Linn,	8	50
Do. Donation from members per do.	6	50
Mulberry Cong. Ky. Aux. Soc. per Rev. W. C. Anderson	3	
Mississippi. From an anonymous friend to the cause of Missions per Rev. G. Potts	400	
Nashville, Ten. Aux. Soc. per W. C. Anderson	9	25
New Geneva, Pa. Georges Creek Aux. Soc. per. J. W. Nicholson,	5	
Norristown, Pa. From Aux. Soc. per Hugh Hamill	11	
Oxford Cong. N. J. Coll. by Rev. J. N. Condee per Mr. C. Paul	3	
Philadelphia. Donation from Mrs. Murphey	5	
Do. From I. Snowden, Esq. per Gen. Assembly, 6 months interest to 1st February	375	
Do. Aux. Soc. 1st Presb. Church in part	30	
Do. *Do.* additional	3	
Do. Donation from Thomas Fleming, Esq.	50	
Do. do. from Mr. R. Wallace	10	
Do. Aux. Soc. 6th Pres. Ch. additional	1	50
Do. do. 2nd. do. do.	1	50
Do. From the Sabbath School teachers in the 7th Pres. Ch. per Rev. Wm. M. Engles	100	
Do. Aux. Soc. 7th Pres. Ch. do.	40	
Do. Donation from a member of the 11th Pres. Ch.	1	
Do. From the 3d Pres. Ch. per Dr. Ely	137	
Do. W. Greason do. do.	5	
Do. A friend to Dom. Missi. per do.	5	
Pittsburg, Aux. Soc. 1st Pres. Ch. per Rev. F. Herron	160	
Do. (*near*) Highland Cong. per do.	12	06
Petersburg, Va. Coll. at Monthly Concert per A. Head, Esq.	20	87
Rochester, N. Y. Aux. Soc. per L. A. Ward	67	10
Reading, Pa. Coll. in Pres. Ch. on 30th Jan. J. McKnight	7	17
Salem, N. J. Aux. So. 1st Pres. Ch. in part, Rev. A. H. Parker.	8	
Union Cotton Grove, Madison co. Tenn. Aux. Soc. per. Rev. A. Hamilton	2	
Wheatland, Monroe Co. N. Y. Coll. in Pres. Ch. at Monthly Concert of prayer in December, per L. A. Ward	8	59
Do. Do. in January per do.	3	
Welsh Settlement, Donation from J. McDonald per Rev. J. Culbertson	1	
Zion Congregation, Tenn. Aux. Soc. per. Rev. W. C. Anderson	48	
Do. Collections per do.	7	
Zanesville and Putnam Congregations, Ohio. Aux. Soc. per Rev. J. Culbertson	100	
Missionary Reporter, from sundry subscribers	26	50
	$2,106	04

SOLOMON ALLEN, *Treasurer*,

No. 18, *S. Third street.*

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

EDUCATION REGISTER.

Suggestions advisory to Candidates for the Gopsel Ministry.

(Continued from p. 95.)

IV. A fourth particular, on which we wish to submit to you a few thoughts, is, the great importance of cultivating a spirit of devotion while engaged in studies preparatory to the sacred ministry. You entertain the hope that God has called you, by his grace, into the faith and fellowship of his son, Jesus Christ; and you are looking forward to the time when you will be commissioned to preach the everlasting Gospel. You cannot, therefore, cherish too assiduously a sense of obligation to redeeming love;—nor can you be too deeply impressed with the sacredness and responsibilities of the office, at which you are aiming. Ministers of the Gospel ought to be eminently pious, and devoted men. They profess to have seen the glorious excellence of the Saviour; to have renounced the world, and to have set their affection on things above. Their employment is holy and spiritual; and if they do not possess a congeniality of soul—if they are not spiritually-minded—if they do not evince a relish for religious duties, it is impossible for them to be either useful or happy, in their appropriate work. It is the love of Christ constraining us—bearing us along through all trials, that makes his yoke easy and his burden light. Hence it is of the utmost moment, that we not only have scriptural evidence of our interest in the Redeemer, but, that we make progress in the divine life—that we grow in grace and in the knowledge of him, in whom all fulness dwells. We are required to add to our faith—virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity. "If these things be in you, and abound, (saith the Apostle,) they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Now, you have, no doubt, found by experience, that there are many temptations to be encountered, in prosecuting your preparatory studies. You mingle, almost constantly, with associates, of various dispositions;—emulation, jealousy, and envy will sometimes assail you;—the desire of literary distinction will be very apt to disturb that peaceful and benevolent feeling, which it is your duty to cherish towards companions in study and brethren in the Lord;—the daily exercises of the institution, with which you are connected, will demand a large share of your attention,—so that self-examination and the other means of personal piety will be in danger of being neglected; and the inevitable consequence will be spiritual lethargy, an obtuseness of moral sensibility, and criminal conformity to the world.

The best means of guarding against these ruinous tendencies of our fallen nature, are *watchfulness, prayer, and the serious reading of the Holy Scriptures.* It has been often and justly remarked, that apostacy generally begins in the closet. The zealous prosecution of your class—studies, and punctual attendance on the social duties of religion are good and commendable in their place; but attention to these cannot be sustained, as a sufficient excuse, for the neglect of secret devotion. A portion of every dav should be appropriated to solemn self-arraignment at the bar of conscience, and in the presence of God alone—connected with the perusal of his word, for devotional purposes, and fervent supplications for the influence of his preventing and sanctifying grace. It is in the retirement of the closet, that we gain the most intimate acquaintance with our own hearts—hold the sweetest converse with God,—and obtain the most impressive views of our high & holy vocation. If you would know what spirit yon are of,—if you would grow in grace, and maintain a close and comfortable walk with God, and be furnished for the christian warfare and for the right discharge of ministerial service, neglect not the duties of secret devotion. Retire statedly ;—call yourselves to account for the motives that actuate you in your social intercourse and in all your public movemeuts. Recollect your engagements,—your sacramental vows, and the momentous design of the office, with which you hope, ere long, to be invested. Let all your attainments be sanctified by the word of God and prayer. Commune much with your own hearts: the more you know of yourselves, the more sensible you will be come of your weakness and insufficiency for the right performance of any duty,—and the more likely you will be to appreciate the Redeemer's fulness, and the better you will be prepared to proclaim the unsearchable riches of his truth and grace to your dying fellow sinners.—Amidst your laudable efforts to become profound scholars, forget not, young friends, that genuine piety—that piety which is the result of a clear perception of the truth as it is in Jesus, and an ex-

perimental knowledge of its power on your own souls, *is the basis of ministerial character.* Other qualifications are useful; but this is indispensable. "Give all diligence to make your calling and election sure."

REMARKS ON MANUAL LABOR SCHOOLS:

from the Biblical Repertory, for January 1831.

In institutions where some daily labour is required of all the pupils, the odium attached to manual industry is entirely removed. No one can despise his fellow for performing a service in which all are alike occupied In other situations, where a majority of the pupils spend their hours of relaxation in lounging, in conversation, or in active sports, there will be prejudice and ridicule to be encountered by those who depart from prevailing habits. But ought young men, who are expected in future life to direct and control the moral and religious sentiments of the community, to yield to these prejudices ? If they have not moral courage sufficient to sustain them in performing their duty in opposition to the false notions of a few individuals, will they hereafter be competent to resist the prejudices, to oppose the corruptions of multitudes, and to defend the cause of truth and holiness amidst a gainsaying world ? *Non tali auxilio, nec defensoribus istis tempus eget.* The present state of our country, the perfect freedom with which men express and publish their sentiments on all subjects, and especially the opposition likely to be made to evangelical doctrines and Christian practice, will demand men of more stable purpose and firmer nerve, than to be deterred in the discharge of duty, by the remarks and sneers of a few inconsiderate youth. The apprehension of reproach arising from this cause is, we are persuaded, far greater, than will be realized when the experiment is made. Let three or four young men in our most distinguished literary institutions, commence some manual operation, and we venture to predict that, in six months, their invigorated health, their progress in study, their exemplary conduct, will silence every reproachful tongue.

We by no means think it necessary that labour should be confined exclusively to institutions in which all are required to work. Every Academy and College and Theological Seminary in the United States, might make such arrangements as would give employment to a few frugal and industrious young men. In these cases, let the period of daily labour never exceed the hours of relaxation given to the other students, and we are confident that the literary and scientific progress of the youth thus employed, will not be retarded.

If those who have the distribution of funds collected to aid indigent young men in their education, should make it an indispensable condition, that those assisted labour whenever employment can be found, we see nothing hard or unreasonable in the terms. We know respectable mechanics and farmers, able and willing to give their sons a liberal education, who require them in vacations, and in hours of relaxation from study, to assist in their shops and on their farms. This plan is adopted rather from a regard to the health and future benefit of their sons than for the sake of immediate profit.

Perhaps it may be thought that young men of promising talents and feeble or imparted health, ought to be an exception to the generai rule. So far from forming an exception, these are the persons who ought to spend a large portion of their time in such invigorating occupations as are suited to their strength. It is the most likely means of restoring them to health, and of giving them a constitution able to endure the studies and labours of the profession in prospect. Or if their constitution be so broken that they are unable to bear a few hours of moderate daily labour, they ought not to be aided by funds consecrated to a sacred object. They would probably sink under the pressure of perparatory studies ; or, if they entered the ministry, they would perform a short and inefficient service.

We cannot forbear to remark, that the state of our country is peculiarly favorable to the success of this mode of educating young men. Labour of all kinds is high, compared with the expense of living. In the crowded population of Europe, where the greatest labour which the human frame can bear, is hardly sufficient to furnish the necessaries of life, this method is impracticable. In this new and growing country, the value of labour bears a larger proportion to the means of subsistance than in any other part of the world. And this fact seems to be a plain indication of Divine Providence, that the method which we have contemplated ought to be employed in preparing for the ministry men qualified to extend the influence and blessings of the gospel in the large regions rapidly increasing in population in our own country, as well as in furnishing missionaries for foreign lands.

The question now arises, can young men of piety and talent, in sufficient number, be found, willing to undergo this toil, aud to prepare themselves by a long course of discipline and study, for the sacred ministry ? We answer, unhesitatingly, such men can be fonnd. All

that is necessary is, to afford them the requisite facilities, and to show them the importance and necessity of this course, and men such as the cause of Christ needs, will be found. The fact, that hundreds of young men, under circumstances more discouraging than we have recommended, are already thus labouring in different parts of our country, is proof that others will appear when the necessary facilities are provided. On what grounds can a young man of right spirit, refuse to submit to the discipline proposed? The labour recommended is necessary for the preservation of health; the discipline is necessary for future comfort and usefulness; the attempt of each one to aid himself as much as practicable, will excite the sympathies of the Christian community, and open ten thousand purses now sealed against all calls of this nature. And is the youth who is now so delicate that he cannot endure a few hours labour, the man who is hereafter amidst rain and snow, or under a burning sun, to traverse the wilderness, to sleep in an open cabin, and to preach under the canopy of the heavens? Is the youth who will not exert a muscle or move a limb to aid in his education, the man who is hereafter to preach self-denial and liberality, and to rouse the slumbering churches to assist in evangelizing the world? Is he who is now ashamed to touch an instrument of husbandry, the man who is hereafter to teach humility, to inculcate on his hearers, to labour with their own hands, so that they may have something to give in aid of every christian enterprise? To these and similar considerations, we are very confident that no young man, worthy to be entrusted with the sacred ministry, can feel indifferent.

In conclusion, we do not hesitate to say, that no person constitutionally or habitually indolent, ought to be aided with a view to the gospel ministry. Much less should those who are too proud to snbmit to such labour as would diminish the necessary demands on the Lord's treasury.

MAXIMS—*from the Diary of the Rev. Charles Buck.*

"Lightness of spirit sometimes brings darkness of soul.

"Sin is the most dreadful monster that walks the earth, but least suspected.

"God sends the weight of affliction to suppress the weed of pride.

"Great talkers are sometimes loose walkers.

"We often meet our greatest trials from our greatest friends.

"We cannot pluck a rose without a thorn, a comfort without a cross, a sweet without a bitter: we cannot have a friend without an enemy, while in this vale of tears.

"We should think it strange for a man to choose to live in a dissecting room, or among dead bodies; and it would appear equally strange for a good man to delight to live with those who are dead in trespasses and sins.

"Were we to run a race, and a man were to be pulling us by the coat all the way, it would retard our progress, so it is the same by keeping company with the world; they hinder us from pressing towards the mark set before us.

"As a man cannot rest quietly when he knows thieves are in his house; so a good conscience will not rest if sin is in the heart.

"A good conscience is a servant that will keep (the house) the heart clean.

"The devil will always be playing his engine of malice, &c. to put out the fire of our love, but blessed be God, it will be always in vain.

"How inconsistent would it appear, if we had incurred the displeasure of his Majesty, to think of appeasing his wrath by a small gift, or worthless offering; but how much more inconsistent for us to be offering our works to God (which are called filthy rags) as the foundation of our acceptance, and to satisfy his justice.

"It proves there is something wrong in our life and conversation, when it will not bear reflection.

"Instead of coming more out of self, and getting into Christ, alas! we get more out of Christ, and more into self.

"Time is the boat that is carrying us swiftly into the ocean of eternity.

"What a mercy, to have a good hope in a bad time.

"A man may talk like an angel and act like a devil.

"There is no glory in our hope, if Christ is not the hope of our glory.

"Faith is a self applier.

"The anticipation of the glories of the world above should stimulate us to duty and diligence in the world below.

"As gratitude is one of the first of graces, so ingratitude is one of the worst of sins.

"Christians should look back to the fall by way of humiliation, and look forwards to glory by way of consolation.

"It is true Christ can do any thing without us, but we should remember we can do nothing without him. John xv. 5.

"The flower of youth never appears more beatiful than when it bends towards the Sun of Righteousness.

"Though God may seem to frown in his providences, yet he always smiles in his promises.

"As sin is the worst of diseases, it must have the best of Physicians *to cure it.*

"When we give way to sin, we put a

sword into the enemy's hand to fight against us.

"One ungarded step of a believer perhaps may lay a foundation for his future uneasiness, even to the end of life.

"Daniel thought it better to die in a den and go to heaven, than live in a palace and go to hell.

"We cannot fully comprehend the dreadful nature of sin, because we cannot comprehend the greatness of the object against whom we sin; as sin is aggravating in proportion to the dignity of the object we sin against.

"O the condescension of Christ! He was born of a woman that we might be born of God.

"How humiliating is the character given to man;—he is dust. What is the rich man but dust exalted; what is the gay man but dust disguised; what is the worldling but dust depraved; what tbe beautiful but dust refined!

"Christ's grace and righteousness are the only keys that can open the gate of heaven; yet how do many attempt to open that gate by the keys of their own works and resolutions.

"We often pray to God that we may be humble, but we do not like the measures he takes to make us so.

"The hearts of God's people are sometimes good books, for a minister to read; and good texts for him to preach upon.

"Though there may be such a thing as knowledge without grace, yet there is no grace without knowledge.

"Those who pray most *for* their ministers, may expect to have most *from* their ministers.

"We all ought to endeavour to be useful in our place. Those who cannot speak *for* God *to* sinners, should speak *to* God *for* sinners,

"Though God's eye be upon all the world, yet his heart only is upon his church.

"As unbelief is the worst of evils, so believing is the greatest of graces.

"When the world solicits us to spend our time in the pursuit of their pleasures, let us tell them that we have but one life, and even that is a short one; and therefore we cannot spare time to do as they do.

"When we look back upon the book of our past lives, we shall see a great many blank leaves there, and many on which the most trifling things are written."

UNION HALL ACADEMY.

Rev. John Mulligan, Principal.

THE Trustees of this Institution have recently provided a work-shop and mechanical tools, for the accommodation of such students as may choose to devote a part of their time to manual labor.

Manufactured articles, of which packing boxes are thought to be the most profitable, may be easily transported to New York (the distance being only 12 miles); and it is believed, that a person by 2 or 3 hours daily labor, may realize a sum sufficient to defray a large proportion of his annual expenses. Board and washing may be had for $1 to $1,50 per week, for such students as are indigent.

Ordinary price of board, including washing and mending, for other students, is about $1.50 per annum. Tuition for the Classical department, $14 per session of 23 weeks—in the English Department, from $6 to $10 per session.

JACOB SCHOONMAKER, *President.*

Jamaica, Feb. 12, 1831.

The foregoing notice is taken from the "Union Hall Gazette," a semi-monthly paper, published at Jamaica, L. I.; and conducted, as we are informed, by the pupils of the Academy in that place.—Such a publication may be a means of improvement to the young men; yet there is danger of its diverting their attention too much from their class studies.—In regard to conveniences for manual labor, in connection with classical schools, we deem them worthy of public favour;—not only as affording an opportunity for healthful exercise, but because young men of small pecuniary resources, may thus do something towards their own support; while prosecuting their studies.—We are fearful, however, that more is expected, in the way of pecuniary advantage, from this source, than can be realized. Three hours a day is, perhaps, as much time as a student ought to spend in manual operation; which can be of no great value, unless the individual happens to have previously acquired some knowledge of the business assigned him. If a young man earn, from 50 to 75 dollars a year, in this way, it is as much, we suppose, as can reasonably be counted upon. Yet it is said, by some, that any youth who is not too lazy to work, can support himself, while getting an education. This is a mistaken idea; and it is doing mischief to the education cause. It would take an indigent young man at least 15 years to *work his way* into the ministry, with the acquirements which are very properly demanded by the Presbyteries in order to his licensure to preach the Gospel.

Receipts for the Board of Education, for the month, ending 19th ult.

Collection 1st Church Philad.			$53.85
From Phebean Soc'ty.	6th ch.	do.	50.50
From 4 members of	do.	do.	4,50
Do. a member of	do.	do.	0.50
JOHN STILLE, Treas.			$108.85